

OUR SUNDAY VISITOR

In Three Sections

Fort Wayne Diocesan Edition

Religious Section

Vol. XXXIX

HUNTINGTON, INDIANA, NOVEMBER 26, 1950

No. 30

Archbishop Keough Heads NCWC Board

Myron Taylor Urges Moral Mobilization Against Reds

Former Diplomat Asks For Moral Mobilization Against The Communists

Boston (NC)—Myron C. Taylor, former personal Presidential representative to His Holiness Pope Pius XII, called for the organization of all moral forces to oppose the anti-God community of communism. He spoke in accepting the Peace Medal Award from the Third Order of St. Francis.

"In my discussions with Pope Pius XII, I tried to point out that there ought to be some simple principles on which all religious bodies could agree," he said. "I found the Holy Father in agreement with my simple formula: 'God and human liberty.' This is our aim.

"Everyone believes in God and everyone believes in human liberty. On this simple basis we ought to organize all the moral forces to oppose the anti-God community of communism."

Mr. Taylor, who made a trip from New York to the Friary at Brookline near here to receive the first such national award from the Third Order, said he felt unworthy of the honor. Presentation was made by the Rev. Thomas Grassman, O.F.M., of Fonda, N. Y., national director of the laymen's order.

The former special representative of both Presidents Roosevelt and Truman, who resigned the Vatican post last year for reasons of health, recalled that he had spent ten years in Rome.

He said he used to have a weekly private audience with the Pope and frequently saw him more often. He said they often discussed plans for international peace and he felt that he brought to the Holy Father another point of view.

"The opposing forces of the community of anti-God is a more serious threat than we have yet experienced," he continued. "The present Pope is sacrificing himself too much; he will shorten his life. To lose him at this critical time would be a calamity."

The winner of the peace award told of how he had striven for better relations between the Church and Russia.

Proposed Peace Formula

"In considering the relations between all churches and the Vatican, I considered at one time trying to effect a change of attitude of Russia toward the Catholic Church," he said. "I myself proposed a formula, but for reasons I cannot state here, my attempt was not successful."

Father Grassman made the presentation at a luncheon on the second day of a three-day national board meeting of the Third Order.

Archbishop Richard J. Cushing of Boston is the order's episcopal protector. Father Grassman said it was the Archbishop's suggestion that the order give recognition to an individual promoting peace.

The award was made, according to Father Grassman, as an exceptional testimony of approval of Mr. Taylor's "humble, unobtrusive and gentle work in the cause of peace."

"This work for peace," he continued, "sprang from true confidence in God." He added that Mr. Taylor has been carrying out the saying of St. Francis of Assisi: "Lord make me an instrument of your peace."

Recalled



The Rev. Timothy F. Doody, first assistant pastor of St. John the Baptist parish, Fort Wayne, has been called to active duty with the U. S. Army Chaplain corps. Father Doody is to report with the 10th infantry division at Fort Riley, Kans., Dec. 1. He is a captain. During World War II, Father Doody served two years with the Chaplain corps in the European theatre assigned to the 87th infantry division.

Fatima Statue

Lisbon (NC) — The statue of Our Lady of Fatima, which has already visited many parts of Europe, Africa and India, will now be taken to Singapore, Malaya, Timor, Australia and finally Japan, if international conditions permit, it was stated.

Rosary Crusade 'Victory' Paper

Our Sunday Visitor has printed and distributed for Father Patrick Peyton a "world-wide Victory Edition" of The Time, the Family Rosary Crusade publication. More than a quarter-million copies are being sent to pastors in nations where English, French and Spanish are spoken, and editions are printed in those languages.

The laity of the Diocese of Fort Wayne would be interested in this "Victory Edition" and it is suggested that pastors may wish to make it available for them. Copies may be had in bundle lots at five cents each. The supply is limited, so pastors are asked to place their orders as soon as possible.

Prayers Requested

Prayers are requested for the repose of the soul of the mother of the Rev. Louis Bozik of Otis,

*John Francis Noll
Bishop of Fort Wayne*

Father Lennon To Speak At Catholic Charities Banquet

Fort Wayne—Plans for the annual Associated Catholic Charities dinner scheduled in the Chamber of Commerce building, Wednesday, November 29, have been completed it was announced by Mrs. Donnelly P. McDonald, program committee chairman.

The Rev. John J. Lennon, Director of the Children's Division, Catholic Charities, New York City, will give the principal address on "Trends in Child Welfare."

The Most Rev. John F. Noll, D.D., Bishop of Fort Wayne, will deliver the concluding remarks on the speakers' program.

Father Lennon is a member of the Board of Directors of the National Children's Welfare League of America; he is vice-chairman of the Child Care Section, New York State Committee of the White House Conference and a member of the New York City

Mayor's Committee on aid to Dependent Children.

The complete program is as follows: Invocation, the Rt. Rev. Charles J. Feltes, Diocesan Chancellor; Acknowledgements, the Rev. Edward A. Sweigart, Diocesan Director of Catholic Charities; Vocal selections, Central Catholic High School Ensemble, directed by John Yonkman; Address of the evening, Father Lennon; Observations, Bishop Noll; Closing prayer, the Rt. Rev. Msgr. D. Lawrence Monahan, Dean of the Fort Wayne Deanery.

Assisting Mrs. McDonald on the program committee are: Mrs. Thomas Freeman, Arthur A. Herber, James Freiburger and Edward Murphy.

Text Of Bishops' Statement

The complete text of the Annual Statement of the Bishops of the United States, released following their meeting in Washington, is published on page one of the Religious Section of this issue of O. S. V. The Statement is entitled, "The Child: Citizen of Two Worlds."

Archbishops Mitty And Alter, Bishop Brady Elected

Other Members Reelected And Department Leaders Named

Washington (NC)—Archbishop John J. Mitty of San Francisco, Archbishop Karl J. Alter of Cincinnati and Bishop Matthew F. Brady of Manchester, N. H., were elected to membership on the new Administrative Board of the National Catholic Welfare Conference, at the annual General Meeting of the Archbishops and Bishops of the United States held here this week.

They fill vacancies caused by the expired terms of Archbishop Richard J. Cushing of Boston and Bishop John Mark Gannon of Erie, and the death last April of Archbishop John T. McNicholas, O.P., of Cincinnati.

Among those who served on the Administrative Board last year and who were re-elected to the new board are: Archbishop Francis P. Keough of Baltimore, Archbishop Joseph E. Ritter of St. Louis, Archbishop Robert E. Lucey of San Antonio, Archbishop Patrick A. O'Boyle of Washington, Bishop John F. Noll of Fort Wayne, Michael J. Ready of Columbus and Emmet M. Walsh, Coadjutor of Youngstown.

Following the General Meeting of Bishops, held at the Catholic University of America, the newly-elected members of the Administrative Board met at the N.C.W.C. headquarters and organized as follows:

Archbishop Keough, Chairman of the Administrative Board; Archbishop Alter, Vice Chairman and Treasurer; Bishop Noll, Secretary; Archbishop Lucey, Episcopal Chairman of the Department of Lay Organizations; Archbishop Mitty, Episcopal Chairman of the Youth Department; Archbishop O'Boyle, Episcopal Chairman of the Social Action Department; Archbishop Ritter, Episcopal Chairman of the Department of Catholic Action Study; Bishop Brady, Episcopal Chairman of the Department of Education; Bishop Ready, Episcopal Chairman of the Press Department, and Bishop Walsh, Episcopal Chairman of the Legal Department.

Members of the Hierarchy were invited to serve as Assistant

Continued on page 8A

Speaker Says South Must Fight Atheism

Birmingham, Ala. (NC)—"Just as the South was the cradle of this democracy, it now must become its shelter and haven against the atheism and materialism that threatens us."

With these words the Rev. Thomas J. Quigley, Pittsburgh Diocesan Superintendent of Schools, called on Southerners to lead the way in the present battle for survival of real and lasting freedom. Father Quigley, a native of Pittsburgh, spoke at the annual Toy Bowl Banquet to publicize the Toy Bowl game between Chicago and Mobile parochial school football teams.

Bishop Thomas J. Toolen of Mobile presided at the banquet at the Tutweiler Hotel. Mayor Cooper Green, who has not missed a Toy Bowl banquet since they started five years ago, delivered a brief address.

Mary 'Will See Me Through,' Shaw Once Told Nun

London (NC)—Britain's Catholic press paid surprisingly generous tribute to the late George Bernard Shaw.

Despite heavy newsprint rationing, all four principal Catholic papers devoted lengthy articles and precious space to, as the Catholic Times put it, "The Tragedy of Shaw," their redoubtable opponent in this country for so many years.

An old antagonist, W. R. Titterton, poet, essayist and ardent follower of those two great British Catholics, the late G. K. Chesterton and Hilaire Belloc, writes in the Catholic weekly, The Universe:

"Shaw began as a complete anarchist without anything — God or country — to be loyal to, except his impregnable loyalty to himself. And so, of course, he ended up as a totalitarian with himself as one of the potential bosses."

"So he, who began as the author of 'Mrs. Warren's Profession' the campaign against literary censorship, ended by justifying the bloody censorship of Nazi Germany and Soviet Russia."

Yet, says Mr. Titterton, "he was great friends with a Reverend Mother who prayed daily for his conversion. Once he confessed to her his difficulty: he could not believe in the divinity of Our Lord. 'But,' he said, patting her on the shoulder, 'I think His Mother will see me through.' I think she will."

The Rev. William L. Rice, O.S.B., well-known writer, describes Shaw in the Catholic Times as in private the largest generosity, modest and friendly to all, yet in public "boastful, aggressive, egotistical and shocking."

"Shaw had no poetry in him."

Some plays have the universal character which makes for permanence. 'Saint Joan,' with its pageantry and technical excellence and its fine writing, will surely last; and with it the subtle attack on the Church. It is a good example of Shaw's logically virtuous conflict with the past."

Christopher Hollis, Catholic Conservative member of Parliament, writes in The Tablet:

"Shaw had a regard for religion 'a man of charming manners and which was to the credit of his heart but beyond the capacity of his head, for he lacked the capacity for humility without which no faith and no understanding is possible. . . . Of Christian metaphysics he knew nothing. Yet it is to his honor that, in his later years at

any rate, he felt himself to be in the presence of some great thing when he was in the presence of sanctity."

Michael de la Bedoyere in the Catholic Herald:

"Though Shaw was always a kindly man, with a heart much softer than he cared to pretend, it was not the immoral aspect of the capitalist economic system which worried him as much as the stupidity with which it was defended. . . . His vitalist philosophy was, after all, infinitely nearer to true religion than scientific rationalism, and much nearer to it — dare one say? — than much of the respectability which passes for religion. Within it was the whole sense of creation, of wonder, of freedom, of hope."

Protestants Reject Claim To True Faith Says Bishop Brady

Continued from page 1A

the one and only true Church of Christ; from the Pope calling himself the "Vicar of Christ on earth"; from marriage regulations which require all children be brought up in the Catholic faith.

This list of purported arrogant assumptions, Bishop Brady said, portrays the Catholic Church as a stubborn organization, suspicious of reform, progress or innovation, and overbearing in her associations with other religions, rigid in dogma and inflexible in the application of moral principles.

The non-Catholic, Bishop Brady said, pictures the church as undemocratic because priests and other members of the clergy are not chosen by members of the parish and cannot be recalled and because bishops are not elected.

"To anyone who will, without serious investigation, reject our claim, we must inevitably appear as a proud, arrogant, and totalitarian religion," Bishop Brady said.

"For such appearances we are sorry," he added.

As a remedy for such beliefs among non-Catholics, the speaker said we have only the invitation

repeatedly made by the Church: "to come and see." Test the data and proofs. Check the Scriptures and the story of the early Church. Read the history of religion in full, the Catholic history and the history of all the other Christian religions.

'Intolerance Charged'

"God is God," Bishop Brady said, "and His law is not subject to your approbation. Our real allegiance is to God . . . and we give the Pope our allegiance because he is a successor of all leaders of the Church since Christ."

The Catholic Church, Bishop Brady said, has been accused of religious intolerance in South America, Spain and Canada.

"I don't have all the facts to refute these statements," Bishop Brady said, "but I don't believe that the Church's critics have either."

He also said that the Church has been accused of having Fascist leanings and has been accused of "playing ball" with Mussolini and Hitler.

Denying such accusations, Bishop Brady said, that "not a single Catholic priest nor any Catholic group can be found on the government's list of un-American and subversive sects."

"In all variations of moral teachings as found in the Christian churches," Bishop Brady said, "contradictions are apparent. Where is the truth? Some churches must be wrong. And if Catholics are wrong, the other churches will face the dilemma of determining which of them has the truth and which others have been teaching error. There must be incontrovertible truth somewhere, for God would not allow His Church to deceive or be deceived."

"The Catholic Church," he concluded, "has endured the centuries. She has kept a unity of doctrine identical with the teachings of the Apostles and has without exception, kept a consistency of moral principles even when, because the teaching seemed hard to the weak, she lost people and nations to division and heresy."

E. Chicago Parish

Continued from page 1A

the sisters' convent and the parish rectory were replaced, and a small school was built. This was later replaced with a building that served as both church and school.

In the early twenties the memorial building was built. Monsignor Skrzypinski, present pastor, completed the project. During his pastorate, the sisters' convent was enlarged, a belfry erected, bells purchased, and a new organ installed.

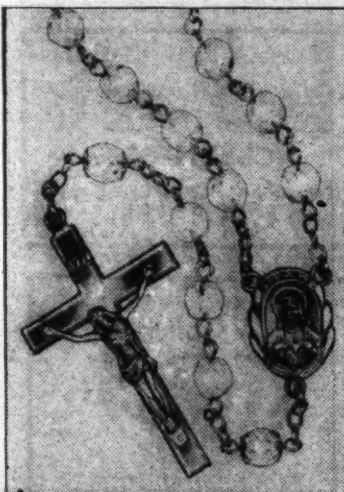
Hammond Rosary Group Lists Meetings

Hammond — Dr. Geraldine M. Peiffer was guest speaker at a recent meeting of the St. Joseph Altar and Rosary society here. Members also heard a program of songs by Mrs. Jerome P. Dalton, accompanied by Mary Lou Ginther.

The society will hold a Christmas party in the church atheneum Dec. 6 at 8 p. m. Mrs. James Bonick and Mrs. John Albert are in charge of the program and each member is asked to bring a gift or a cash donation for the orphans.

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U. S. Bishops In Washington Hear Reports On Church

Continued from page 1A

the part of our people as could be imagined." "Whatever other significance it may have," he added, "it is incontrovertible evidence that the United States as a nation has recognized, perhaps as never before, responsibility, not merely for participation, but actually for leadership in world affairs."

"Very rightly, indeed, the nation has accepted the fact that if its potentialities for the promotion of peace and security are to be realized and to be effective, it is not enough for us to employ material resources and that it is

folly to assume that the flood tide which has already inundated so much of the face of the globe can be thwarted by conventional measures, however well-meaning, with which we have been accustomed to meet threats in the past," Archbishop Keough declared.

"In the circumstances, the many

political, economic and cultural programs in the international field presently conducted or planned for the future by our government are now quite frankly recognized to be weapons in a conflict that is a deadly earnest struggle for the preservation of this nation."



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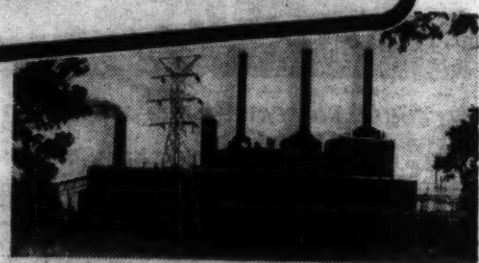
In terms of capability, Indiana's power supply has jumped from 931,700 to 1,919,400 kilowatts between 1940 and 1950, and construction providing another 581,000 kilowatts will be completed by the end of 1953. During these same 13 years, the electric companies will have invested over 500 million dollars to provide the power required to meet the increasing electric needs of Indiana industries, stores, farms and homes. Obtaining this money requires the sale, to the investing public, of additional stocks and bonds.

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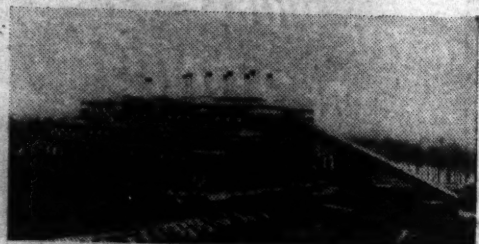
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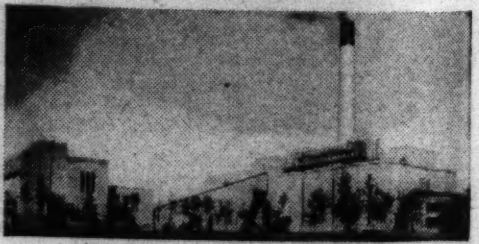
The Drasser Generating Station of the Public Service Company of Indiana is located on the banks of the Wabash, near Terre Haute. It has a total capability of 225,000 kilowatts.



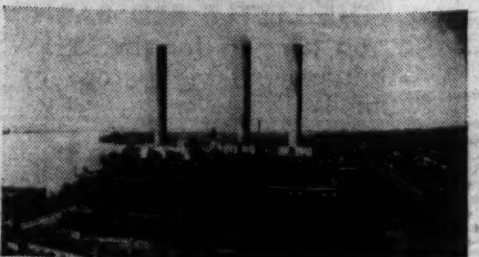
Twin Branch Station of Indiana & Michigan Electric Company, located along the St. Joseph River near South Bend. This plant, the largest in the I & M System, contains five units. The last installed has net capability of 150,000 kilowatts and was put in service in August, 1949. The station's total capability is 393,000 kilowatts.



The Harding Street Generating Station of Indianapolis Power & Light Company in Indianapolis. Its four units have a total capability of 160,000 kilowatts, the last of which was placed in service in 1947.



The Michigan City Electric Generating Station of Northern Indiana Public Service Company, designed for a total capability of approximately 195,000 kilowatts by 1951. The first two 65,000 kilowatt units are already in service, and the No. 3 unit is scheduled for completion during 1951.



Ohio River Steam Generating Station of the Southern Indiana Gas and Electric Company at Evansville. Station capability has been increased 75% since 1944. Another turbo generator, now being installed, will make the total increase 115% by 1951.

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N.C.C.W. Convention Resolutions

International Relations

Internationalization Of Jerusalem

The Internationalization of Jerusalem and its environs has in fact been affirmed and decided by the U.N. in all its deliberations on Palestine since 1947. This action was necessary to guarantee the safety and social character of Jerusalem, to protect the Holy Places, the rights of the Christian minority and the free access of pilgrims to their shrines. The pledges and decisions of the U.N. have up to now been flouted and ignored. We call upon the U.N. to implement its decisions in this matter so that history may not accuse it of using its pledge to further special political and territorial aims. We call especially upon the Government of the United States to respect not only the deep convictions and desires which so many of its citizens hold in common with peoples throughout the world, but also to respect the decisions and the honor of the U.N. and co-operate actively in the U.N. to this end.

Technical Assistance

We urge the proper development of the technical assistance program for the development of underdeveloped areas. To be done properly the program should be

Little Theatre Review Winners



Winners of the Children's Little Theatre Talent Review held at Our Lady of Hungary parish, South Bend, will be in Chicago Sunday to witness a production of "Jack and the Beanstalk" at the Goodman Children's theatre. The group also will be treated to dinner at the Steven's hotel. Other South Bend parishes sponsoring reviews, which are for the benefit of the Retarded Children program, are Holy Cross and St. Patrick's. Our Lady of Hungary winners are, left to right, Betty Ann Balint, Susan Kasprzak, Lorene Billistz, Jacob Gour and Delphine Nemeth.

undertaken on a scale large enough to be effective. However, at all times, and particularly in selecting personnel, the program must be carried out with due regard for the moral law and respect for the customs and culture of the people to be assisted.

Non-governmental organizations can make particular contributions to the development of this technical assistance program. Such organizations should make their services readily available and their contributions should be encouraged and sought by the government.

Stockholm Peace Appeal

The following statement of the International Union of Catholic Women's Leagues, a union of 36 million Catholic women in all parts of the world, has our endorsement and approval: "Having noted the World Appeal for Peace, called the Declaration of Stockholm, adopted at the World Congress of the Partisans of Peace at Stockholm in March, 1950—considering that this new Communist activity is not inspired by a true desire for peace, since the United Nations have a project for international control of atomic energy which the majority of nations voluntarily accept, but which the U.S.S.R. refuses to accept—considering that PEACE is tranquility of order, and that as long as the disorder stirred up by the U.S.S.R. is tormenting the world, there can be no true and lasting peace—declare that PEACE will reign only when each member of the community of nations will make Peace with God, when nations all recognize that He alone is the Creator and the Master of the Universe and when all put into practice the precept

of the Gospel: Love God above all and your neighbor as yourself for the love of God."

International Union Of Catholic Women's Leagues

We heartily recommend to affiliated groups the study of the findings of the Third Study Week of the International Union of Catholic Women's Leagues.

Immigration Rights Of U. S. Women

Under our present immigration laws an American woman cannot establish a non-quota status for her husband unless their marriage took place prior to January 1, 1948, this often resulting in lengthy separations of husband and wife. However, an American man can bring in his alien wife as soon as the marriage takes place.

Consequently we advocate changing the provisions of Sec. 4 (a) of the Immigration Act of 1924 so as to confer the same rights and privileges on American women as are now enjoyed by American men under this section.

Immigration Rights Of Alien Women

Alien wives whose husbands and children are also aliens but citizens of another country do not enjoy the same quota privileges as alien husbands with alien wives and children.

We advocate changing the provisions of Sec. 6 (a) and Sec. 12 (a) of the Immigration Act of 1924 so as to confer the same rights and privileges on women as on men.

Racial Bars To Citizenship

We urge elimination from our immigration and naturalization laws of racial bars to admission into the country or to citizenship.

Mission Work

Recognizing the final words of Christ upon earth: "Going therefore, teach ye all Nations," are a direct command to His Church, the Catholic women of the United States pledge themselves constantly and zealously to further the work of the Home and Foreign Missions.

Golden Wedding

Fort Wayne—Mr. and Mrs. Julian Boissenet will celebrate their golden wedding anniversary Saturday.

Friends and relatives of the couple are invited to attend a reception in their honor at the Wayne hotel Saturday night from 7 to 10 o'clock. The couple was married Nov. 25, 1900 in St. John's church in New Haven. They have one son, Lawrence Boissenet, this city, and one granddaughter.

Note Golden Jubilee

Fort Wayne — Mr. and Mrs. Charles Schwieters celebrated their 50th wedding anniversary last Monday. The couple was married in St. Paul's church, Nov. 20, 1900. Both are life residents of this city.

Mr. and Mrs. Schwieters have one son, Carl, this city, and four grandchildren. Before marriage Mrs. Schwieters was Louise Wilhelm. Mr. Schwieters formerly operated the Schwieters bakery.

Annual Retreat At Sanatorium December 8-10

Rome City—The annual retreat for Catholic Women will be held at Kneipp's Springs sanatorium here Dec. 8-10 with the Sisters of the Precious Blood in charge.

The retreat will be under the auspices of the National Council of Catholic Women, sponsored by Our Lady of Victory Circle 246, Daughters of Isabella, Fort Wayne. The Very Rev. Msgr. Charles F. Girardot, chaplain of the Daughters of Isabella, has invited a missionary of the Augustinian order to be retreat master.

Owing to the crowded condition at Kneipp's Springs reservations for the retreat have been closed. Mrs. Ella M. Schoppman is president of the retreat and Miss Alice O'Reilly, secretary and treasurer. Directors are Mrs. Oda Wiley, Huntington; Caroline Saller, Peru; Martha Kruther, Crown Point; Mrs. Gertrude Schlink, New Haven, and Mrs. Lucetta Virol, Besancon.

To Hold Meeting

Fort Wayne—The St. Hyacinth P.T.A. will hold its monthly meeting at 2:30 p.m. Sunday, November 26. Movies will be shown on safety in the home and on the highways.

Madette Biggins, Edith Kaough and Mrs. Roger Salzer assisted the hostess.

The Thanksgiving party for pre-school orphans at St. Vincent's Villa will be held at 2:15 p. m. Sunday, Nov. 26.

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Fort Wayne Orphans Guild Hears Educator

Fort Wayne—The Rev. Frederick Westendorf, director of Central Catholic high school here, was the guest speaker at a meeting of the Junior Catholic Orphans guild Tuesday night at the home of Ber-



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MRS. J. B. VURPILLAT

PRAY THE ROSARY—OUR INSTRUMENT FOR PEACE

The following message from Mrs. J. Selby Spurck, National Chairman of the committee on War Relief, makes us realize this Thanksgiving season that we have much to be thankful for and God's goodness hath been great to us. To all comes an **EMERGENCY THANKSGIVING APPEAL FOR CLOTHING** for Korea and the expelled and refugees of Europe and the Near East.

Most of the parishes of the United States will conduct this collection during Thanksgiving Week, November 19-26, and parish priests and directors of the campaign are looking to we Catholic women to be the bulwark and main support of this drive.

Information has been sent your parish representative regarding the sending of materials. New sources of supplies also have been suggested. The zero weather afflicting our fighting men also afflicts millions of hungry and homeless refugees, with hundreds of thousands of small children among this number. Large shipments of the clothing you donated in the last few months are on their way to ease the situation, but **MORE — much MORE —** is needed. Your acts of mercy in leaving no possible old or new source of donations untapped will mean the difference between bitter

misery and warmth and hope to millions.

YOUR ATTENTION is called to the Mid-Century White House conference being held at Washington in December. The needs of our children should be of interest and a challenge to all of us.

The conference proposes to consider how we can develop in children the mental, emotional and spiritual qualities essential to individual happiness and to responsible citizenship. Furthermore, it bases its concern for children on the primacy of spiritual values, democratic practice and the dignity and worth of every individual. Let us be alert. The needs of our children challenge all of us in America to team work.

We are interested in leased time for teaching of religion, not only for our own children who attend public schools, but all children who otherwise would not learn about God. It is suggested that individuals write to the following address regarding their views in this matter:

Dr. George Stoddart,
Mid Century White House Conference on Children and Youth
Washington, D. C.
Pray for the delegates, especially our Catholic delegates, that they may speak forcibly in matters of religion.

South Bend Deanery

Mrs. William F. Black

The South Bend deanery council of the National Council of Catholic

Desirable Apartment Available

Fort Wayne—East Woodland. Upper duplex, 3 large, pleasant rooms with bath. Automatic heat and water. Electric stove. Private entrance. One block to transportation and shopping center. References requested. Box 1120, Our Sunday Visitor, Huntington, Indiana.

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ANNOUNCEMENT

THE PAUL REVERE LIFE INSURANCE COMPANY
Worcester, Massachusetts,

is pleased to announce the appointment of

MR. ROBERT A. DINNEN

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Whiting N.C.C.W. Packs Clothes For Korea



The Rev. H. J. Miller, pastor of Sacred Heart church, Whiting, is shown assisting members of the parish council of the N.C.C.W. in packing articles of clothing for shipment to the Pope's storerooms. From left to right, Mrs. Nyland, Mrs. Obie Parker, Fr. Miller and Mrs. Leo Gehring are sorting the various items collected in the recent War Relief Drive. Civic efforts in Whiting for the clothing drive were carried out by the American Legion and the local non-Catholic ministerial group.

Women will meet at St. Vincent parish, Elkhart, Monday, Nov. 27. The program will open at 1 p.m. with a Holy Hour.

Featured will be "Peace to Souls" and the Rev. William Robinson, C.S.C., will present his theme as the first part of the general yearly topic, "Peace in our Days."

Michigan City

Mrs. William E. Ball

Baptism was the topic discussed by the members of the St. Clare discussion club with Mrs. Paul Dolambo leading the group. Study of the Sacraments has been chosen for this year's program.

Mrs. Thomas Spychalski reported on discussion clubs as discussed at the NCCW national convention.

Mrs. Henry Reichel was selected historian.

The next meeting will be held at the home of Mrs. Edmund Dolambo, who will lead the discussion on Confirmation. The life of St. John the Baptist also will be reviewed.

Officers of Our Lady of Mercy circle, Daughters of Isabella, La Porte, joined with Duvana circle, Michigan City, for a formal installation of officers with Mrs. Jerome Dalton, state regent and national director, Hammond, as installing officer.

Duvana circle, honoring Regent Ceil Weiler on the fifth year of her tenure, presented her with a gift.

Plans were made for a public card party Tuesday, Nov. 28. Nora Johnson and Mary Wendt are in charge of arrangements.

The Rosary society of Sacred Heart parish, Wanatah, elected Mrs. Clara Staller as its new president. Other officers named are Mrs. Ben Wagner, vice-president, and Mrs. Marlin Metzner, secretary-treasurer.

The group made plans to send another box to a German family it has been aiding.

The executive board of St. Mary's BTA, Michigan City, is making plans for a Christmas party. Watches will be presented.

Mrs. Tom Tobin and Mrs. Leo Pacholke will speak on their trip to the NCCW national convention at the next regular meeting.

The Rosary society of St. Mary's parish, Michigan City, elected Mrs. Clarence Poroska president. Mrs. Leo Pacholke is the new vice-president and Mrs. Mary Pierce and Mrs. John Stellma were re-elected secretary and treasurer respectively.

Mrs. Tom Tobin and Mrs. Pacholke, delegates to the NCCW national convention, reported on resolutions adopted by the convention. Mrs. Vincent Kelly reported on the projects for districts numbered 18 to 30.

New members will be enrolled before the Dec. 4 meeting at which will be held the annual Christmas party and exchange.

Mrs. Edward Quill was elected president of the St. Mary's Girl Scouts Mother's club, Michigan City. Mrs. Joseph Rukosky was named secretary-treasurer.

A white elephant sale followed

Whiting D. Of I. Circle Installs New Officers

Whiting—Circle No. 81, Daughters of Isabella, held installation ceremonies November 14 at the Slovak Dom. Past Regent, Mrs. Clement McCarthy presided over the rites.

Taking office were: Mrs. Roy Hassel, past regent; Mrs. Joseph Lynn, recording secretary; Mrs. Clair Schmit, scribe; Mrs. Patrick Dwan, financial secretary; Mrs. Laura Bell, treasurer; Mrs. Frank Komar, custodian; Mrs. Joseph Kovacek, chancellor; Mrs. Bernard Taillon, vice regent; Mrs. Bertel Karlsten, first guide; Mrs. Paul Strisko, second guide; Mrs. Joseph Bubala, monitor; Mrs. John Gyure, inner guard; Mrs. John Kundratt, outer guard; Katherine Kelly, banner bearer; Mrs. Michael Adzima, pianist, and Mrs. Roy Moore, three year trustee.

Rose Adzima with the choir presented musical selections during the installation. The choir also served the refreshments after the ceremony.

At the meeting a donation was voted to the Tuberculosis association.

The business meeting. Plans were made for a Christmas party Dec. 7.

Plans will be made at the next meeting of the Married Ladies sodality of St. Stanislaus parish, Michigan City, for a Christmas party Dec. 10.

Elizabeth Kachur will present a program on books at the meeting of the Catholic Women's Study club, Michigan City.

Mrs. Ted Rice was named chairman of the November 28 social. Memorial services will be conducted. The Circle will sponsor a bazaar on December 8 at the community center. Dorothy Hynes will be chairman.



OUR TRADITIONS

On Thanksgiving Day, Americans express their freedom of religion and their love of country by saying "Thanks" for the blessings that have come to them.

In this spirit, let us waste less to share more, with others.

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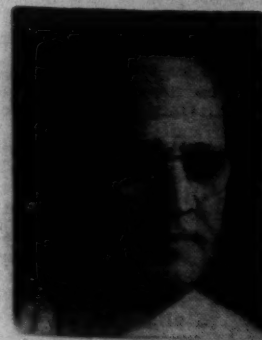
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OUR SUNDAY VISITOR

In Three Sections

Fort Wayne Diocesan Edition

Religious Section

Vol. XXXIX

HUNTINGTON, INDIANA, NOVEMBER 26, 1950

No. 30

The Child: Citizen Of Two Worlds

Bishops Of U. S. Declare His Moral And Religious Needs Must Be Met

Our Weekly Chat With You

Dear Readers...

In our last Chat we promised to explain the reason why we pay high honor, but not that of adoration, to Mary, the Mother of Jesus and our own. A little story may bring home the point, and teach a lesson to your non-Catholic friends.

Two years ago a man who posed as an ex-priest, but who had never received the Sacrament of Holy Orders, talked in a Presbyterian church in Chicago on Mariolatry. A Catholic gentleman, who read an advertisement in the daily paper that this lecture was to take place, attended it. The speaker represented that Catholics know very little about Christ and pay very little attention to Him, while they pay divine honors to Christ's Mother. He contrasted what he called the Catholic position with that of the Protestant, which completely side-tracks Mary in favor of Christ, the personal Savior of the individual.

After the bogus priest finished the Catholic gentleman, observing that nearly all the Protestant people in church had copies of the Bible with them, asked whether they would take the trouble to open them at the first chapter of St. Luke. He offered to read that chapter for them. It speaks of the unparalleled honor paid to Mary by God Himself. He noted that there was a real panegyric of Mary pro-

Continued on page 11

A Thought For The Week

THERE is an old saying "the end crowns the work." At the end of our lives here we enter eternity never to return to this world. We enter an eternity of bliss or an eternity of affliction, and we are reminded of that in the gospel of this last Sunday after Pentecost.

This world would have to come to an end even if Christ had not predicted it would, because it is a material thing and could not endure forever. But our souls do endure forever and, therefore, we outlast the universe. The end of the world for us is the end of our lives here. When that day comes we are through with the world.

But the influence of the world on us will continue. Either we leave this world in God's friendship, which means free from mortal sin and possessed of sanctifying grace, or we do not.

Since Christ tells us that death will come to us as a "thief in the night" when we are least expecting it to come, common sense dictates that we be always prepared. Yesterday was somebody's turn to die; today may be your turn, no matter how good your health may be.

It is not when death comes or how it comes, but the condition of our souls at the time which counts.

Continued on page 11

The following is the annual Statement of the Bishops of the United States, released in Washington following the meeting of hierarchy at headquarters of the National Catholic Welfare Conference.

In the present grim international struggle, the American people have resolutely championed the cause of human freedom. We have committed ourselves to oppose relentlessly the aggressions of those who deny to man his God-given rights and who aim to enslave all mankind under the rule of Godless materialism. The responsibilities, which we have thereby assumed, are both grave and continuing. They deserve conscientious consideration.

It is of primary importance for our people to realize that human freedom derives from the spiritual nature of man and can flourish only when the things of the spirit are held in reverence. Our present principles of action need to be evaluated in the light of that truth. But we must go even further. Small comfort to be successful today if tomorrow the world finds us unworthy of the trust reposed in us. We need, therefore, to examine carefully what spiritual direction we are giving to our children to prepare them to fulfill their future moral responsibilities to God and to their fellow man.

In recent decades, striking advances have been made in meeting the child's physical, emotional and social needs; but his moral and religious needs have not been met with the same intelligent care and understanding. As a result, many of our children today betray confusion and insecurity because these unmet needs are fundamental to the harmonious development of their whole nature.

The child must be seen whole and entire. He must be seen as a citizen of two worlds. He belongs to this world surely, but the first and last claim upon his allegiance is that registered by God. From his earliest years he must be taught that his chief significance comes from the fact

that he is created by God and is destined for life with God in Eternity.

The child's prospects for fulfilling this great hope which

God has reposed in him must be viewed realistically. He will come to maturity in a society where social, moral, intellectual and spiritual values are every-

where disintegrating. In such a society, he will urgently need the integrating force of religion as taught by Christ. Such a force will give him a complete and rational meaning for his existence.

First of all, it will arouse in him a consciousness of God and of eternity. His vision will be opened out upon a supernatural world revealed by faith which differs from the world of nature his senses reveal. Thus he will discover a higher life than this daily one and a brighter world than that he sees.

Secondly, it will give him a continuing purpose in life, for it will teach him that he was made to know, love and serve God in this world as the condition for meriting eternal happiness.

Thirdly, it will induce in him a deep sense of responsibility for those rights and obligations he possesses by reason of his citizenship in heaven as well as on earth.

Finally, religion will challenge him to sanctify whatever walk of life he chooses and to seek and accept the Will of God in whatever way it may be manifested. Thus, as a principle of integration, religion will help the child to develop a sense of God, a sense of direction, a sense of responsibility, and a sense of mission in this life.

O. S. V. In Japan



Father Albert Nevins, M.M., sent this photograph to us from Maryknoll, New York. "It was taken by one of our priests in Kyoto, Japan," he said. "It just goes to show you what a long way your paper goes."

There's a story behind the distribution of O. S. V. in Japan. Copies were sent there to our boys in the Service after U. S. defeat and occupation of Japan. Some were found by Japanese, who used them as supplementary textbooks in their study of English. An interest in the Church followed and a number of conversions resulted.

About six months ago a young Japanese wrote us that he had been converted through reading Our Sunday Visitor. He asked for copies for his fellow students. We published his letter and many readers offered to help pay for copies of O.S.V. sent to Japan. The copies which the young lady in the above picture is carrying are some of those. She will distribute them among the growing number of Japanese converts and those taking instructions. A recent letter from Japan asked us to publish a Japanese edition of O.S.V. "We could sell a million Sunday Visitors," said our correspondent.

IF YOU ARE ASKED:

'Does Your Church Invent New Doctrines?'

THE ANSWER IS...

A PROFESSOR of John Brown University, Siloam Springs, Arkansas, writes us:

"Though I am perfectly familiar with Catholic doctrine I am wondering where and when certain Catholic doctrine originated for which I can find no authority in Scripture. However, I am well aware of the fact that according to the present beliefs of the Catholics the authorities of the Church can and do add certain doctrines to the original Scriptural beliefs enumerated in the Nicene Creed which is, of course, the reason for difference of opinion. The Protestant churches hold the opposite opinion in resting their belief entirely upon the Bible."

The gentleman is wrong when he contends that Catholics believe that "the authorities of the Church can and do add certain doctrines to the original Scriptural beliefs enumerated in the Nicene Creed."

The Church is not authorized to "invent" any new doctrine, and never has "invented" any. The Nicene Creed, to which the gentleman refers, was drafted by the Bishops of the Catholic Church alone. The Council of Nicea was called by Constantine, but envoys of the Pope presided at the sessions, and the decrees of the Council were not regarded as valid unless approved by the Pope.

Neither is the gentleman right when he says: "The Protestant churches hold the opposite opinion in resting their belief entirely on the Bible." They rest their belief on the authority of the Catholic Church in accepting the Bible from her. We wonder where he thinks they

Continued on page 11

Sense Of God

The child is not complete in himself. He will find his completion only in life with God; and that life must begin here upon earth. Parents therefore, should make early provision for their child's growth in God. This is not something to be postponed for nurture by school authorities. It must begin in the home through simple and prayerful practices. Morning and evening prayers, grace before and after meals, the family rosary, the saying of a short prayer each time the striking clock marks the passage of another hour nearer eternity, the reverential making of the Sign of the Cross, the inculcation of respect for the Crucifix and other religious objects,—all these are practices which should be encouraged in the religious formation of the child. No one can doubt that there is a readiness on his part to receive such formation, and if parents are remiss in this regard they will lose a splendid opportunity to develop in their child that habitual awareness of God which is vital to his full growth.

Only two courses are open to the child—either he will be God-centered or self-centered. He is made and destined for God, but he bears in his nature the lingering effects of original sin which incline him to seek the satisfaction of every selfish whim. To correct this bend in his will so that God, rather than self, will occupy the center of his life is one of the most challenging tasks facing parents.

In meeting this challenge, let parents make use of the strong supernatural motivation which can be drawn from the life of Christ. Let them encourage the imitation of Him, particularly in His obedience, patience and thoughtfulness of others; and let them foster the emulation of that spirit of unselfish giving so characteristic of Christ. This can be done in many practical ways, particularly through providing the child with frequent opportunities for making acts of self-denial in the home. If he is taught to deny his selfish whims for the sake of Christ, he will not only discover a supernatural motive for his actions, but he will learn to give God that central place in his affections which God must occupy if the child is to come to his full spiritual stature.

Little point would be served in intensifying the child's awareness of God during his pre-school years

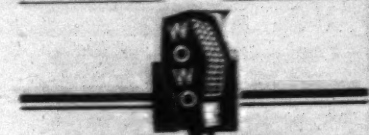
Continued on page 11

More Than 4,000 Chinese Study For Priesthood

Tokyo —(NC)— A total of 4,056 natives are studying for the priesthood in China today, according to a review of the current situation regarding seminaries received here. Of this total, 3,829 are attending diocesan major and minor seminaries. The rest are of various religious orders and congregations. In 1948 there were 3,321 attending the diocesan institutions and in 1949 there were 4,592.

Conducting these schools under the communist regime has been difficult, but the seminary curricula have been adjusted to include courses in manual arts. This, it is reported, has enabled the seminaries to continue without too much interruption. Of the eight seminaries that closed down in 1948, three have been reopened.

The number of native Chinese students being educated abroad has increased considerably over former years.



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- 6:30 p.m. **News of**
the World
(Mon. thru Fri.)
- 7:00 p.m. **Railroad**
Hour
- 7:30 p.m. **Voice of**
Firestone
- 8:00 p.m. **Telephone**
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- 8:30 p.m. **Band of**
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- 9:00 p.m. **NBC**
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Plaque Notes Bishop Noll's Silver Jubilee



The Most Rev. John F. Noll, D.D., Bishop of Fort Wayne, will be honored and presented with an "Episcopal Silver Jubilee Plaque" by members of the Gary deanery council of the National Council of Catholic Men at a banquet at 6 p.m. Tuesday, December 5, in the Crystal ball room of the Hotel Gary. The plaque is of bronze and is artistically ornamented with a bust of His Excellency, the episcopal coat-of-arms and a record of Bishop Noll's activities and accomplishments. The Rev. Andrew G. Grutka, pastor of Holy Trinity parish, Gary, is moderator of the Gary council. The plaque was cast by the C. W. Williams Jewelry Manufacturing Company of Chicago.

Requiescant

JERRY FRANTZ

Fort Wayne — Jerry Frantz, 12-year-old son of Mr. and Mrs. George Frantz, this city, was fatally injured last Saturday afternoon by a 22 caliber rifle bullet, accidentally discharged by a hunting companion.

The boy was a sixth grade student at St. Joseph school here, a member of St. Joseph parish and of Boy Scout Troop 9 at the school.

Surviving are the parents, three brothers, two sisters and two grandparents.

MARY JULIA BURNELL

Fort Wayne — Services were held Tuesday for Mary Julia Burnell, 74, who died Sunday morning at St. Joseph's hospital here following an illness of six weeks.

A native of Lafayette, Miss Burnell came here 23 years ago. She was a former saleswoman at Baroda's Dry Goods store and housekeeper at Holy Cross parish in South Bend. She was a member of Precious Blood parish here.

MRS. CAROLINE WESSEL

Fort Wayne — Funeral services were held Monday for Mrs. Caroline Wessel, 91, who died last Friday. She was a charter member of St. Peter's parish and belonged to the Christian Mothers sodality and the Daughters of Isabella.

Her husband, former City Councilman John Wessel, died in 1899. A son, John, survives.

Mrs. Christian Kessen, 67, St. Mary's, Fort Wayne.

Mrs. Anna Monroe, 77, St. Mary's Fort Wayne.

Mrs. Julian Klingenberg, 43, St. Patrick's, Fort Wayne.

John W. Carr, 88, St. Paul's, Fort Wayne.

Linus (Lee) Wahman, 57, St. Joseph, Bluffton.

NCWC Official Speaks To Gary Council Of Men 98th Holy Hour

Gary—"The Cross Leads to A Crown" was the text of the sermon delivered by the Rev. Philip J. Kenney, consultant for the Lay Organizations of the National Catholic Welfare Conference, Washington, D. C., at the 98th Holy Hour in the Spiritual Crusade for Peace of the Gary deanery council of the National Council of Catholic Men held at St. Mary of the Lake parish, Miller.

Father Kenney expounded the 14 stations of the Way of the Cross, one by one, as exemplified by Christ, our Saviour, carrying His Cross on which he suffered three hours of agony and died for the redemption of mankind. He urged his listeners to emulate Christ by carrying their crosses in like manner in their everyday life.

Following the Holy Hour devotions, the Rev. Andrew G. Grutka, deanery moderator and pastor of Holy Trinity parish here, introduced Father Kenney to the men at a conference meeting in St. Mary's parish hall and in a brief talk urged the men to greater participation in Catholic Action.

Father Kenney explained in detail the purpose of his being in Gary and outlined to the conference the functions of the National Catholic Welfare Conference and the National Council of Catholic Men.

The next Holy Hour will be held at 2:45 p.m. Sunday, Dec. 17, at St. Joseph's church, 44th and Delaware sts. Peter Billick is president of the deanery council.

Fort Wayne Knights Hold Memorial Rite

Fort Wayne—Worthy Advocate Jerome J. O'Dowd served as eulogist for the annual memorial services for deceased members of Fort Wayne Council 451, Knights of Columbus, Sunday morning.

The memorial rites were held in the council chambers after a memorial Mass held at the Cathedral of the Immaculate Conception. The march to the Cathedral was led by a Fourth Degree Honor and Color Guard.

The entire program was under the direction of William H. Cashman, chairman of the Catholic Activities committee of the local council.

Indian Artist At St. Mary's



Angela Trindade, prominent Indian artist, gave a one-week exhibition of her paintings and lectured at St. Mary's college last week. A graduate of the Bombay Art school, Miss Trindade has been lecturing in this country since August, 1949. She is the daughter of the late Antonio Xavier Trindade, one of the foremost painters of India and known as the "Rembrandt of the East." In the photo Miss Trindade is explaining one of her religious paintings to Rosemary Donatino, junior art student at St. Mary's. (Photo courtesy South Bend Tribune.)

Rare Edition Of Bible Presented To Mediaeval Institute

Notre Dame — An elaborate volume of reproductions from a 14th-century Hungarian Bible has been presented to the Mediaeval Institute of the University of Notre Dame by Congressman Christopher G. McGrath, of New York.

The gift was announced by the Rev. Gerald B. Phelan, director of the Institute, who prescribed the Bible as the Neksei-Lipocz edition — a rare manuscript preserved in the Library of Congress. The volume presented to Notre Dame includes one full-size color reproduction of a page from the highly-illuminated manuscript, along with numerous black-and-white plates. It was edited by Meta Harrsen, librarian of the Piermont-Morgan Library of New York.

The Mediaeval Institute was established at Notre Dame in 1946 to encourage research and advanced study in the language, philosophy, theology, and general culture of the Middle Ages.

To Feature Story Of St. Polycarp

Michigan City—The story of the life of St. Polycarp will be presented by the "Ave Maria" hour through the facilities of local Radio Station WIMS at 2 p. m. Sunday, Nov. 26.

The program, produced by the Franciscan Friars of St. Christopher's Inn, Garrison, N. Y., is broadcast each Sunday by WIMS.

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Back home
- 8:30 p.m. **Fibber and**
Molly
Lovable—
unpredictable
- 9:00 p.m. **Big Town**
Action 'a plenty
- 9:30 p.m. **People are**
Funny
with Art Linkletter
- 10:30 p.m. **Gaslight**
Gayeries
- 10:45 p.m. **Dave**
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Biography Of Bishop Noll

As Pastor He Was Leader In Civic Affairs

REV. RICHARD GINDER

STRANGE as it may strike one, publications have always been nothing more than a hobby in the life of the foremost Catholic publisher of our day. For Father Noll was primarily pastor of St. Mary's Parish, Huntington, just as now he is primarily Bishop of Fort Wayne—and it were better for him before God that his whole printing plant fall in than that one of his parishioners die without the Sacraments through his neglect. His first concern has always been the shepherding of souls. He has never been without that immediate responsibility; first a congregation, later a diocese, seeking the Sacraments at his hands.

Fortunately, he had grown accustomed to hard work—sixteen hours of it every day—so his parish never suffered because of the time he spent writing, examining manuscript contributions, answering the mail, etc.

Every morning saw him following the pathway from the rectory to the school, where he took his place behind a desk to instruct the children in catechism. Most of his evenings were spent instructing converts in the front office of his house. At the same time, he conducted frequent lecture courses in his church for Catholics and non-Catholics.

Enlarged School

The parish provided a complete high-school course for the girls, but only the eight elementary grades for the boys. When he approached the Sister Superior with the suggestion that she receive the boys into high school for at least a two-year course, he was embarrassed to find that her community rule would not admit an exception. This meant a complete switch in the teaching personnel

of the parish school. A different community agreed to take over the work for a complete high-school course, taking in both girls and boys.

It also necessitated enlarging the school. A drive for funds in the parish brought in \$60,000, which, together with \$80,000 already on hand, enabled him to add several classrooms and a gymnasium—all free of debt at the time of their completion.

Employees' Playground

During the first year of his paper's existence, Father Noll bought seven acres of ground outside of town at the intersection of the Big and Little Wabash rivers as a recreation center for his employees. Here he laid out a baseball diamond and, nearby, he had a swimming pool dug out, supplying it with water from a flowing well more than ninety feet deep.

He also built a cottage on the grounds and supplied his workers with boats and fishing tackle. They in turn built a stepping-stone bridge of rocks over one of the rivers from the country-club property nearby to their own peninsular playground.

But during the next year (1913) came that most memorable and devastating of all floods in northern Indiana, when the so-called Little and Big Wabash Rivers, running on either side of the property, rose up and washed away practically the whole thing. Since the cottage was built on a little hill, the water did not get inside it.

Father Noll soon became a civic figure in Huntington—but because many people regarded Our Sunday Visitor as his personal property, it was often necessary for him to correct that impression. On one occasion, for instance, he saw that he had been elected President of the Home Savings & Loan Company. Needless to say, he had to refuse the honor.

A year or so after he came to Huntington, the townspeople organized a Cosmopolitan Club whose membership was made up entirely of professional men—lawyers, physicians, school teachers, and two clergymen. Father Noll was elected secretary—which gave him a splendid opportunity of expounding good, sound philosophy. A paper was read by one of the members at every meeting, after which everyone present was invited to make some comment. But after all the others had finished, the secretary was able to criticize the views not only of the speaker but also of the critics.

A Rotarian

It was in the same year that Rotary was introduced to Hunting-

ton, and Father Noll was asked to become a charter member. He accepted and attended its meetings quite regularly with the idea of becoming better acquainted with the leading citizens of the city, most of whom had never had close contact with a priest. If some few of the members were a little distant at the start, it was not long before all of them became genuinely friendly not only to the priest personally, but to his Church as well.

When the Ku Klux Klan came to Huntington, for instance—as it came to practically every city in Indiana—a delegation of Rotarians called on Father Noll to assure him that not one of their members would affiliate with it or show any sympathy for it. They pledged themselves, instead, to creating a public scorn against it.

When Chesley Perry, the International Secretary of Rotary, once asked him to open a Salt Lake City Convention with prayer, the priest felt that he was too busy to make such a long trip for that one purpose; but since it was during the summer when he felt disposed to make his first trip west on a little vacation, he allowed himself to be persuaded.

In Salt Lake City, he stayed with the late Bishop Glass, who told him that he was probably the first priest in history to offer a prayer from the platform of the Mormon Tabernacle. Father Noll's answer was that "One is permitted to say a Catholic prayer anywhere, just as one may preach truth anywhere."

Attempts were made to organize Rotary in Mexico and Spain, but some of the Bishops in those countries were suspicious of the importation and reluctant to give it their blessing. That led the International Secretary to ask a letter of introduction from Father Noll

Congressmen are paid an annual salary because they'd starve to death on piece-work.—T. J. McInerney.

for the men he was sending to those countries, as assurance that there was no anti-Catholicism in Rotary itself, no spirit of religious indifference—not, at least, in Huntington.

In Spain the organization had met with a little difficulty because some of those who joined it happened to be members of a secret society, then under the ban of the Church, but they were not selected because of that affiliation.

It was about this time that Father Noll, with his Bishop's consent, accepted an invitation to speak in Fort Wayne's First Presbyterian Church. The local pastor, later Moderator of the Presbyterian Church in the United States, had invited clergymen representing six or seven religious bodies, each to speak on the subject "Why I am a Methodist." "Why I am a Baptist," etc. The priest was to treat the subject "Why I am a Catholic."

Since it was so unusual for a priest to be speaking in a Protestant church, the auditorium could barely hold half of those who tried to get in. After his talk, then, he was asked by the minister if he couldn't come back the next Sunday for the benefit of those who had not been able to hear him the first time. He agreed to this return engagement, but on condition that he might treat a different subject: "What Catholics Do Not Believe."

After this second talk, the minister told the priest how he wished that the clergy of his church and its members would stick to the definitions of belief contained in the Westminster Catechism, used in their Sunday Schools of the previous generation. He deplored the fact that several had recently been ordained to the Presbyterian ministry in New York—men who were not even convinced of Our Lord's Divinity, and hence not of His Resurrection.

"I have lived long enough," he said, "to see parishioners of mine, especially the older ones, lament the rejection of one tenet of the faith after another—even by clergymen."

"When I attended Sunday School as a boy," another Presbyterian told him, "I had to study the Westminster Catechism, just as children of your Church must study the

Catholic Catechism. But today it is no longer taught, because the Synods can't agree on what it teaches, and many of the beliefs I was taught as a child have been completely discarded."

Father Noll's relations with the Protestant laity of Huntington were always most cordial. Perhaps that was why he so regretted seeing one of the city's ministers transferred and replaced by a fire-eating anti-Catholic. Within a month after the person's arrival in town, he made a vicious attack on the Catholic Church in his adult Sunday-School class. One of the listeners told his Catholic wife of the "lambasting" her Church had received that morning at the hands of his preacher. She promptly carried this disturbing news to her pastor—who acted swiftly. He called in the local head of the Knights of Columbus and asked him to address a letter to each trustee of that church—a letter of protest that would say, in substance:

"We Catholics have always minded our own business here in Huntington. We have always worked hard to reduce misunderstandings and to promote civic harmony and religious tolerance. But your new minister, hardly acquainted in this community, seems determined to provoke trouble where none has existed."

As a result, the trustees of that parish met and served notice on their minister that his usefulness in Huntington was at an end—that if it was hard for him to be dismissed, he had only himself to blame.



S. O. S.
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HELP ME

in my crusade to help the poor starving children in the Philippines and in war torn China. Daily I receive letters from archbishops and bishops telling of the unbelievable need of food and clothing for the poor of their flock. Won't you please help me in my campaign, to send food and clothing to the homeless, the starving, the sick and the poor?

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RIGHT or WRONG

Editors' views on current
events and other comments

News From Behind The Iron Curtain

From Katowice, Poland, comes this report:

As a result of the struggling laws and regulations applied against the Catholic Church by the Warsaw regime, an already small and severely persecuted group is impeded in its circulation efforts. Religious organizations have been virtually liquidated, and now, the Third Order, which up to the present had retained the communists, are threatened. The regime has destroyed Catholic schools, by depriving the clergy and religious sisters of the right to maintain educational institutions.

Minor seminaries, which prepare boys to enter major seminaries, are under constant communist attack. In order to hinder the priests in administering the Sacraments and to discourage the faithful from religious observance, the communists have imposed certain taxes. All offerings for the Church are taxed, and parish priests must keep a detailed record listing the names of all the donors. The priests' activities are constantly watched by activists.

That is the reason why, especially in Silesia and the northern territories, some religious services are performed in secret. For instance, many couples are married in the church in secret. The same applies to the baptizing of children. This concerns mostly those Catholics who were forced, by terror or necessity, to enroll in the Communist Party and collaborate



Show God your appreciation in Thanksgiving Season

The often we are thankful for only temporal things. It's about time we show more appreciation to God who gives us everything!

Let's double our efforts to bring more converts into Christ's family—some of the 70 million Americans who do not belong to any church.

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with the communists. The fact that marriages have been contracted in a church results in expulsion from the party and loss of employment. Priests have to conceal their popularity with the faithful in order to avoid reprisals, arrests and "staged trials." As a result, personal contact between the clergy and laity is weakened.

Czechoslovakia

Father Brulky, of Czechoslovakia, visiting Rome recently, declared that 2,000 of his country's 7,000 priests are confined to prison or forced labor camps.

He said that bishops are interned in their homes and deprived of all contacts with the clergy and the faithful. Canonical visitations are prohibited. Many monks and nuns are held in the prisons of the Czechoslovak political police. They are kept there for years without trial and without any contact with the outside world. The communists are known to fear public opinion abroad, and therefore try to hide, as much as possible, the terror and persecution which they apply to the Catholic Church in Czechoslovakia and in other countries behind the Iron Curtain.

Poland

The Polish people, a small por-

tion of whom has any sympathy for Communism, are forced to contribute to a collection to help the Reds in Korea. Their old faithful school teachers are being replaced by new ones who have undergone Communist indoctrination. In fact, such Polish school teachers have had to attend summer school for the one purpose of taking special courses in Marxism. According to a news item from Warsaw, "Tens of millions of new text books for Polish schools were printed by the Communist regime last year. These books, written in the spirit of Marxist teachings, replaced those in use up to that time."

In our own country most workers have been given a shorter hour week with better pay. But in Poland the Communist-controlled government is imposing a six year plan on mine workers, which calls for "a stepping up of production without any increase in pay." The same force which now mines 75,000,000 tons of coal a year is expected, by 1955, to extricate 100,000,000 tons without any increase in the number of workers. They certainly do not believe in feather-bedding over there, or anywhere else where Communism rules. Yet hundreds of thousands of American working men have belonged to Unions in which they had to endure—whether they liked it or not—bossism from Communist leaders.

When young workers join unions here, they need not have suspicions that they are being fooled. But we learn from Cracow, Poland, that youths are being enticed to work in one of ten or more industrial centers under the supervision of Soviet engineers. They are promised a training which will make them skilled foremen. But according to the news item from which we quote "they are immediately drawn into 'work brigades' divided into smaller teams. Each team gets a supervisor (politruk), who controls the workers and spies on them. The youths are forced to do the heaviest work instead of that which leads to a "skilled foremanship."

Lithuania

A gigantic sorbous or state collective farm has been created by the bolsheviks in the former Wilkomierz district of Lithuania. The state farm covers an area of 16 hundred square kilometers (approx. 625 square miles) and con-

stitutes an administrative unit. It comprises not only former landed estates which belonged to a number of nobles, but also all peasant land, which belonged to thousands of individuals living in several score villages.

It stretches from the Wojewodzki section to Hieski. The central administration, the police and party headquarters of the gigantic farm are all located in Lithuania. No one of the native population, who owned even the smallest property, has been allowed to remain. Almost all the local inhabitants have been deported and replaced by nomads from Central Asia.

Work in the sorbous is on a slave labor basis, under the supervision of activists and the police. People who try to escape and are caught, are shot. The production of the sorbous is shipped to Russia.

A tourist will readily concede that travel is fascinating—also fattening.

—T. J. McInerney

Hieski the ancient church has been transformed into a hall for party meetings. The sorbous is one of the largest farms on territories grabbed from Poland and Lithuania by the Soviets.

Yugoslavia

We have been quite reliably informed that the drought in Yugoslavia, which prompted Tito to appeal to the United States for more assistance, was due more to the lechery of the farmers to produce after the small farms were appropriated by the government and collectivized.

Our country has promised Tito help without conditioning the same on a promise on his part to grant religious freedom. We can always do this consistently because our Presidents have been telling the people, over the years, that among the four freedoms, to which all people are entitled is the freedom to practice their religion.

In Yugoslavia Tito points to open churches in proof of the fact that the people have religious freedom. But in hundreds of cases there are no clergy connected with these open churches. He has executed or imprisoned or exiled them.

About The Tabernacle

The fragrant flowers their incense shed.

The snow-white lilies spread their grace.

The candles give their all all dead.

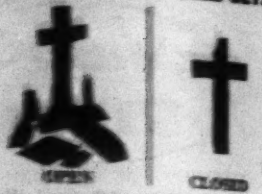
The holy lamp keeps known the place.

May I such gifts of soul supply

Your home, dear Lord, to sanctify.

—Francis P. Donnelly, S.J.

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With YOUTH SECTION

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Keep Close To The Church

There's A Club For Youths Of Every Age

LOUIS C. FINK

It is probably not sacrilegious to say that Jesus Christ organized the first club for Catholics. Carefully, He picked His members, until He had 12 men who were willing to work with Him in a common cause. Other people have called those men Apostles. They are typical of the clubs we have today: a comparatively small group, working together to achieve common purposes, and enjoying themselves as they did it. They had a

loyalty so strong that almost all their members eventually gave up their lives for the purpose of their society.

We have clubs like that today. In the Catholic Church, we have a great many of them, for different people have different ideas of what they would like to do. And just as Christ said, "Suffer the little children to come to Me," so we have a number of clubs or organizations for young people to join.

It is natural for people to band

together. If you are in some sort of group now, you probably enjoy it. If you have never joined an organization, maybe this is a good time to think about which one you'd like to be in. People are all different, so not everybody will like the same club. Consider the wide variety that is available under Catholic sponsorship.

For The Boys

For students below the college level, there are several national organizations. The Catholic Youth Organization was founded in 1930. There is no national office, so it is hard to say just how many members it has, but the C.Y.O. is certainly active. In some dioceses it is the official youth agency, and all other groups come under its jurisdiction. The C.Y.O. has an active athletic program in many places, featuring such sports as baseball, football, basketball, boxing and track meets. It also has social and service activities.

Probably the largest organization for boys in the Catholic Church is the Boy Scouts of America. This is a national organization, and while it is not restricted to Catholics, there is a Catholic Committee which advises the Boy Scouts on their program. There are 450,000 boys in Scout work under the supervision of this Catholic Committee. The program starts at eight years old (for Cubs), and proceeds to the

11-year-old Scouts whose program is built around camping and hiking, and includes a senior group known as Explorers.

The Knights of Columbus sponsor a group numbering 36,000 boys between the ages of 14 and 18, called the Columbian Squires. They have the use of the K. of C. meeting rooms in many cases, and engage in such activities as bands, debating, and social affairs.

There are about 39,000 boys in the Boy Rangers, an affiliate of the Catholic Order of Foresters. They encourage physical, mental and recreational activities which vary in different locations.

Another 25,000 Catholic young men—between the ages of 12 and 25—are organized in the Catholic Central Verein Movement. Rallies, forums and discussions play a big part in the program, which is designed largely for older boys.

Groups For Girls

For the girls, there is a wide choice. The Junior Catholic Daughters of America have two divisions: for girls 10 and 11, and for girls 12 to 18. The membership of 30,000 girls enjoys camping, dramatics, music and such service work as visiting hospitals and orphanages.

The Junior Daughters of Isabella have 3,500 members between the ages of 10 and 22—with monthly meetings devoted to athletics, religion, education and social affairs. As with the boys, the Scout movement is the largest group of girls. Over 240,000 Catholic girls from seven years up are members of the Girl Scouts, under the leadership of a Catholic National Committee. The Promise of the Girl Scouts contains the same high ideals as the Boy Scout Oath.

The Sodality of Our Lady has organized 7,500 Sodalities in parishes and schools for school and teen-age groups. Each local unit carries on a program designed to foster love for the Blessed Virgin Mary, at the same time providing an enjoyable and appealing list of activities for its members.

These are some of the groups organized on a national scale for school children. Not all of them will be found in your town or your church, of course. On the other hand, you may find others that have not been listed here. The Holy Name Cadets, for example, have a band in New Jersey which has won the national championship three years in a row. Many parishes have their own youth clubs. And there are many clubs in every large city which do not have Church sponsorship at all.

Is it necessary that a club be sponsored by your Church to be good? Well, not necessary, but it's certainly helpful. Being a Catholic means more than going to Mass on Sundays; it means living a certain kind of life—and you should live that life in your club work as well as in school and church, and at home. You want to be sure that the adults who guide your program have Catholic ideals; the best way to be sure of that is to join an organization which is sponsored by your own Catholic school or Church. If there is no Catholic group near you, a club sponsored

Continued on page 7

A Problem And An Answer

You Have The Order All Mixed

DANIEL A. LORD, S. J.

Problem

HE was a fatalist. A fatalist is a rather comfortable person; he can always blame the other guy for what happens to him. He can always sit back and wait for the wheels to roll him downhill, and from his place in the ditch he can remark, in cynical contentment, "What the heck? It was bound to happen. So how could I stop it?"

You've heard this argument a thousand times . . .

"If God knows that I am going to be lost, what the hell? Nothing I do will change that. He knows I'm going to hell; so whatever I do, to hell I'll go. I can't change what God knows, so I'm not going to worry. Merrily we go to hell . . . or gloomily or sadly . . . but inevitably . . . and there's nothing I can do to alter it."

Poor fatheaded fatalist! He is the man who first put the cart before the horse. He is sure that the hen came after the egg. He knows that the noise of the explosion caused the dynamite to go off.

God knows . . . I can't change what God knows. Stet!

Answer

First a query — How come the fatalist doesn't say, "God knows that I'm going to heaven?" No. He's always headed for hell and — shaking his head — God knows it.

The fact is simply this: God knows whether you are going to end up in hell or in heaven. But you are not going to end up in hell, poor fatalist, because God knows it.

God knows it because that is where you decided lazily to go.

Let's look at a few paralled examples.

I drop in to see the Lawrence Olivier production of "Hamlet." During the course of my rather longish life I have read "Hamlet" on many occasions and have seen the play on the stage not less than five different times. So I know that in the last bloody act Hamlet is going to be killed along with a fair stageful of other characters in the play. The Olivier film moves toward its dramatic conclusion. Soon the stage is littered with the pierced Hamlet, the murdered king, the poisoned queen, the other dueler, and various and sundry others.

I shake my head and comment inwardly, "Sad. All those people lying dead because I knew they would die, because I knew they were going to be killed."

If I have any sense, I make no such comment. I happen to know they are going to die because Shakespeare wrote the play that way and I have read and seen the play. Shakespeare didn't write the play that way because I happened to know the play would end like that.

One afternoon I listen to the Notre Dame game which, let's say, Notre Dame wins in the last moment of play. A week later I take a friend to see the film of the game. He happens to dislike Notre Dame (yes there are perhaps two other sports fans who dislike Notre Dame). He didn't read the papers last week, so he doesn't know how the game will turn out. So he watches the film in keenest interest. For a time the opposing team leads. Then the last moment of play, and—yippee! —Notre Dame snags a forward pass, makes the touchdown, converts the winning point, and the game is in the bag. "I thought they had a chance to lick those dirty Irish," says my former friend.

"No . . . I knew how it was going to turn out," I answer. "I

knew that in the last second of play Notre Dame would win."

"You did?" he yells at me. "So that's why they won! You knew they were going to win!" He rises and brings up a left to my chin.

Continued on page 8

The Fighting 69th

December 8 Is Group Pledge Day

FATHER CONROY

ATTENTION all Campaigners for the Fighting 69th!

Friday of next week is December 8, the Feast of the Immaculate Conception. We are asking that everyone without fail receive the Sacraments on that day. Furthermore, all Campaigners are asked to renew the pledge of the Fighting 69th on the eve of the Feast, Thursday, December 7. Wherever possible this should be a group pledge.

Mary in Her Immaculate Conception is the Patroness of the United States. Never before has the very existence of our beloved country been in such grave danger. If the powerful help of Our Blessed Lady has ever been needed, it is now.

We are not worried nearly so much about the enemies which surround us as we are the enemies from within. Should the atom bomb be delayed for many years, it is still doubtful whether we would survive that long as a nation.

A deadly cancer is eating away at our society, making our men less than men, sapping at the virtue of our women and retarding the development of our youth either as mature men or women. It has found its way into every walk of life and into the highest, most trusted offices of our land. It is robbing us of our sense of responsibility to God and fellow-man. That cancer is sin — and in particular the sin of impurity.

It has felled other powerful nations in the past and it can do the same to ours.

Like the Fighting 69th of old we must now spring to the defense of our country. Even as those men struck blows for the sake of Christ and true peace in the world, so must the modern Fighting 69th do the same.

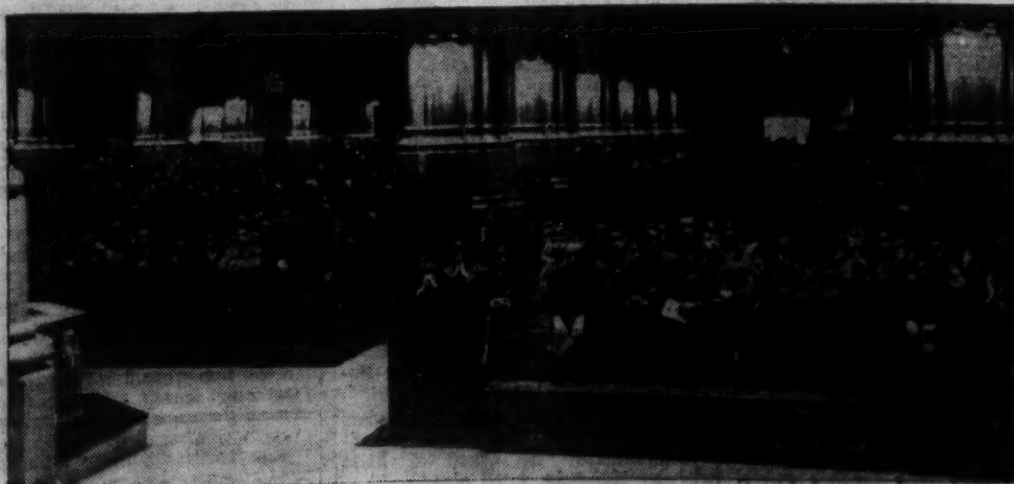
The red, white and blue on the Fighting 69th emblem are not an idle decoration. They emphasize the fact that only in the moral uprightness of its people can a nation's true strength be measured. In living a pure and decent life before God, therefore, the people of ours or any nation perform the highest patriotic duty.

For these and many other reasons Campaigners of the Fighting 69th are called upon to renew the pledge. Our Lady will be pleased that this takes place on the eve of her Day and will intercede for her children and her people. Ninety thousand Campaigners and their friends cannot be denied. This could well be a turning point in our history.

Letter Contest closes November 23 — Tuesday!

If you or your school do not know about the Fighting 69th, write for the free pamphlet to Father Conroy, Fighting 69th Headquarters, Our Sunday Visitor, Huntington, Indiana.

5,000 Teen-Agers At Special Mass



More than 5,000 teen-age boys from New York Archdiocesan schools crowd the pews at St. Patrick's Cathedral during a Pontifical Mass of Thanksgiving for the beatification of 16-year-old Blessed Dominic Savio, the 19th century Italian schoolboy, last March. Francis Cardinal Spellman, Archbishop of New York, presided at the Mass, which was sung by Auxiliary Bishop Joseph F. Flannelly, cathedral administrator. The sermon was preached by the Rt. Rev. Magr. John S. Middleton, Archdiocesan secretary of education, who urged the teen-agers to model their lives on the spiritual example of Blessed Dominic.



Father Conroy Talking

CISCA

NOVEMBER 1, 1950 is a day that I shall long remember. True, that day was the Feast of All Saints. This year it further marked the occasion in Rome for the proclamation of the Dogma of the Assumption. It was also the day that 1200 Chicago Catholic High School students chose to meet for the annual CISCA (Chicago Inter Student Catholic Action) Day of Motivation.

Father Francis Lawlor, O.S.A., Director of CISCA, in asking me to address the group which represented almost 35,000 Chicagoland high school students, said that they would like to hear about the Fighting 69th. Not only that, but since it was the Feast of All Saints, the theme of "Sanctity" would be desirable as a background for the Day of Motivation.

Well, speaking of Saints, there was St. Mary Goretti, Patroness of the Fighting 69th, so you know by now what and whom CISCA heard about in Chicago on the Feast of All Saints. What makes the day memorable though was the way these 1200 youths—typical American Catholic youths—accepted the idea of the Fighting 69th and our new Little Saint. They were eager to hear everything that was said. Chicago, being the large city that it is, presents more than its share of youthful temptations. But these kids are on to the dangers, make no mistake about that. They know what is going on and they know that they have to fight even a bit harder than others because of that fact.

Advance And Fight

They also know—perhaps better than others—that the time is past for mere passive resistance. Now it is advance and fight for Christ—or be lost. CISCA provides a marvelous opportunity for all of this and it was a happiness to give CISCA the Fighting 69th and St. Mary Goretti.

It was not all speech-giving though, for yours truly. There was time for questions—and did they ask them! Any Senate investigations you may have read about up until now, pale into insignificance along side of what these kids put on. Good, sound questions, too. I wish I could give them all to you but I'll have to listen to Father Lawlor's tape recording again before doing that. They will make good copy for a Fighting 69th column some time.

The day officially closed with Benediction of the Blessed Sacrament in Providence High School's spacious auditorium, where the sessions were held. After Benediction the students came forward to venerate first class relics of St. Mary Goretti and the little Santina must have smiled in heaven as so many fervent youthful kisses were placed upon a particle of her earthly remains. She must have showered down many unseen blessings upon her new Chicago friends. She now wants to meet the other 35,000—and millions of other Catholic youths, too.) But the 1200 delegates present will see to that blessed task.

It was edifying to see the help which college student leaders from DePaul, Loyola, Mundelein and other schools gave to the meeting. That's real Catholic Action! God-speed to CISCA!

A Good Soul Parish

Keep tempered longings in your soul:
In everything have justice due;
Be brave, keep all in good control
With prudence then we canonize you.

If these four virtues are your pals,
Your parish has four cardinals.
—Francis P. Dornelly, S.J.

The real leaders are not always at the head of a parade.

The best way to forget the faults of others is to remember our own.

The best throw of the dice is away.

What Our Readers Think

Opinions expressed in this department are those of our correspondents and are not necessarily shared by the editors of Our Sunday Visitor.

Some Reflections On The Elections

IN a display of precision bombing almost unparalleled for marksmanship, American voters in the recent election shattered one after another of the strategic power plants of the New-Fair Deal revolution.

The most fantastic success was the demolition of a target which even its assailants feared to be invulnerable. The victim was Millard E. Tydings, for 24 years U. S. Senator from Maryland.

In the Supreme Court issue of 1937, Tydings boldly defied Franklin D. Roosevelt at the top of his power, and beat off a ruthless effort to purge him from public life.

What Mr. Roosevelt's enmity was unable to accomplish has been achieved by the friendship of Dean G. Acheson, Secretary of State.

The proud and elegant Senator from the "Free State" committed political suicide by championing the State Department against charges of Communist infiltration brought by Senator Joseph R. McCarthy of Wisconsin.

It was widely believed in Maryland that as a reward for that service Tydings was to get the Vice-Presidential nomination in 1952.

His astonishing overthrow may not be unrelated to the fact that in Baltimore there exists, so far as I am aware, the only well-organized and militant Catholic Action group in the United States.

At least Time magazine, an objective witness, testifies that Tydings "was almost solidly opposed by Maryland Roman Catholics."

There is further evidence, in Chicago and New York especially, that the American Catholic electorate has far outstripped its traditional leadership, political and often journalistic.

The former Kelly-Nash machine in Cook County, now captained by Jake Arvey, depended largely upon blind and disciplined Catholic votes. There are more than 1,500,000 Catholics in the Chicago Archdiocese.

In behalf of Senator Scott W. Lucas, majority leader in the senior chamber, the time-honored campaign was conducted. A Republican wave from rural Illinois would be met and broken by the

dam of a huge Democratic majority in Chicago.

But the customary majority failed to materialize. The machine was unable to deliver. Lucas fell, and great was the crash thereof. His toga was snatched by a deadly critic of Acheson foreign policy, Everett Dirksen.

The question is whether this reversal could have been brought about without a spontaneous and wholesale mutiny of Catholic voters.

In New York City an independent candidate for Mayor, Vincent R. Impellitteri, who had neither organization nor funds, smashed Tammany Hall and the Bronx machine of Edward J. Flynn. There are 2,000,000 Catholics in Greater New York, and hosts of them must have voted for Impellitteri. . . The Flynn organization lost both city and State, while Flynn himself bids fair to be driven from power by an anti-Roosevelt Democrat, James A. Farley.

The point should not be labored too far, but it is a fact that the most drastic overturns occurred in commonwealths where Catholic voters are particularly numerous.

It seems possible that the masses of Catholic electors have sensed the truth that American politics is no longer a sporting contest between two parties, but a matter of life and death for their country and their faith; and that they, and perhaps they alone, can save the world.

There are 1,250,000 Catholics in California, where Gov. Earl Warren apparently eliminated from politics F. D. R.'s eldest son, James Roosevelt; and where Richard M. Nixon, hated by the administration as the man without whom Alger Hiss could not have been convicted, overwhelmed the White House pet, leftwing Helen Gahagan Douglas.

The results were all the more painful in that California has normally a Democratic majority of 1,000,000.

There are more than 1,000,000 Catholics in Pennsylvania, where the Senate whip, Francis Myers, was routed by a GOP Progressive, Gov. James H. Duff. . . Connecticut has upwards of 700,000 Catholics, and there the voters brought to an end the gubernatorial reign and presidential aspirations of Chester Bowles, a millionaire adman who

was formerly the New Deal's Price Administrator.

On the other side, it must be confessed that the Curley, Hague and Pendergast machines, in Boston, Jersey City and Kansas City, Mo., apparently hold their lines intact.

The election was a clear mandate for a thorough house-cleaning of subversives in the executive arm of the government.

Yes, It Can

Editor:

WE had quite a thrill today to hear Our Sunday Visitor get some very good advertising in a most peculiar way. A very lovable old man and a Jew (in character) in the daily radio serial story called "Life Can Be Beautiful" very often speaks in a friendly way of Father McGary (they all live in settlement quarters and Papa David has a second hand book store), but today where the Our Sunday Visitor had its cue was when he directed a young girl to get some cards which were "under the Our Sunday Visitor," which Father McGary gives him (Papa David) every Sunday. It's a National Broadcasting Company program, but we hear it over KYW (out of Philadelphia).

Mrs. Katherine Fleckenstein
312 S. Cedar St.
Lititz, Penna.

Book Reviews

EDITED BY

Father G. J. Gustafson

Peter and Paul, Apostles. (An account of the Early Years), by Rev. Isidore O'Brien, O.F.M., St. Anthony Guild Press, Paterson, N. J., pp. 432, \$3.50.

FATHER Isidore, author of the Life of Christ, offers here an "Acts of the Apostles" for modern readers, complete with background material, notes, maps, and explanations. There is considerable erudition; but none of it cumbersome or clogging. On the contrary the narrative and its accompanying exposition are nicely balanced; and the work throughout, interesting and extremely readable.

It should prove valuable both to study groups and to those individuals (alas, too many!) for whom Peter and Paul, they must admit, are, for all their religious and historical significance, somewhat shadowy figures.

Today one welcomes above all, the sober and factual tone and the integrity of the author, who refuses to sacrifice accuracy to fiction and adventitious popularity. Such artistic self-discipline guarantees good workmanship and engenders confidence. As a result Father Isidore has produced a work of a wide and genuine appeal.

God's Love Songs, an Essay on the Spirituality of the Psalms by Dom Rembert Sorg, O.S.B. St. Louis, Mo. Decimo Press, 1950. 60c.

THIS essay is divided into three parts. The first section, entitled "The Holy Spirit," deals with the basic spirituality of the Psalms; the second part, "Love, Life, Song," considers the subject matter of the Psalms with special reference to their spirituality; the last section contains suggestions about how to use the Psalms at prayer.

One finds in this essay no learned discussion regarding interpretation, but only direction for using the Psalms in order to attain a more constant and intimate union with God. All who chant or recite the Divine Office will find help and inspiration in Dom Sorg's study.—John McCorkle, S.S.

Martin Luther, His Life and Work, by Hartmann Grisar, S.J., Adapted from the Second German Edition, by Frank J. Eble, M.A., The Newman Press, Westminster, Md., 1950, pp. 609, bibliography, index, \$4.75.

THE apparent success of another current book about Luther gives this older and reissued study a particular relevance. Professor Roland H. Bainton, of Yale Divinity School, recently won the \$7,500 award of the Abingdon-Cokesbury Press and selection by the (Non-Catholic) Religious Book Club for his Here I Stand, a biography of the tempestuous, many-sided, and thoroughly puzzling genius of the Reformation, or better, Revolution, that split the religious world and in a large measure made possible the present crisis.

Whatever the eventual fate of Professor Bainton's book, the work of Grisar has already established itself as monumental. Running to

six volumes in the complete English translation, it has been acknowledged on all sides as a major work, even by those who would willingly see its conclusions overturned. Its erudition is astounding but by no means cumbersome or dull — perhaps one cannot be dull about Martin Luther. While making the most of the damaging evidence against the ex-monk, the author is at pains to be fair, and scrupulously nails down calumnies or excesses born of the heat of controversy.

We are indebted to the present translator and the editor (Arthur Preuss) for affording us this much more usable one volume condensation. The professional scholar still has the larger work; the general reader will find all he wants here.

The Way Out

War is chastisement. When mankind becomes saturated with greed and self-importance, refusing to pay due homage to the omnipotent God, then, conditions of the world necessarily reflect these trends politically, socially, and economically. There is an old saying, "a reed that does not bend in the breeze

Pine-Fresh Air For Xmas

The clean, fresh fragrance of a pine forest is yours this Christmas Season with delightful DEB Air-Refreshant. There is no waiting with DEB... just atomize a few drops into the air and musty rooms are transformed into fresh rooms. Your holiday guests will be delighted.

2 Generous-Sized Bottles Plus Atomizer \$1 POST PAID
The Deb Co., Dept. 5V-4
110 Gillett St., Hartford, Conn.

Near East Missions

Francis Cardinal Spellman, President
Mgr. Thomas J. McMahon, Nat'l Sec'y
Rev. Wm. Kailer Dunn
Rev. Andrew H. Rogosh
Rev. Joseph F. Connolly

Building Bishop



BISHOP GHATTAS

Typical of the courageous Catholic Eastern Rite leaders is energetic young Bishop Isaac Ghattas of Thebes in Egypt.

After a recent tour of his territory stretched along the Nile in the ancient land of the Pharaohs, he wrote, "If the material condition of the Diocese of Thebes leaves much to be desired, the moral and spiritual aspects are reassuring and justify the hope of a rich harvest." Chapels and schools are the greatest need right now for his 15,000 people, especially in Tamo, Kom-Gharib and Mekhafa.

"Upon this rock I will build My Church," he quotes and points out that "rock," "build" and "Church" are the key words therein contained. Will you help this building Bishop? \$2000 raises a chapel; \$75 gives it an altar; \$25 will furnish a Tabernacle or set of Stations. Which will be your memorial in ancient Thebes?

THE SIXTH STATION

A once lovely chapel at the house of St. Veronica on the Via Dolorosa in Jerusalem, where she wiped the bloody face of Our Savior, needs repair because it had to be used recently as a home for refugees. The Little Sisters of Jesus, soon to open a Novitiate there, ask your aid for this sacred shrine. Will you send a few dollars to help restore the Sixth Station of the Cross?

"IN ALL THINGS PLEASE ALL MEN"

"that they may be saved," wrote St. Paul. One of his successors, Maronite Archbishop Ayoub of Cyprus, wants to work at the salvation of 5500 souls in and around the town of Baoucharie by opening a medical dispensary to relieve the physical sufferings of his flock. Our benefactors have never been deaf to these medical pleas. Will you send ten dollars?

A CONTINUING SACRIFICE

Asked by Our Lord in a vision what reward he wished for his devoted work, Carmelite St. John of the Cross replied, "Lord, only that I may suffer and be despised for Thy sake." On his feast, Nov. 24, would you help the Carmelite nuns in Bethlehem? A \$10 gift will help feed and clothe them. St. John will be pleased that they may thus continue his sacrificial spirit in our day.

NOVEMBER IS ALMOST OVER DID YOU HAVE MASSES FOR YOUR LOVED ONES DEPARTED?

"JUST AS THE TWIG IS BENT"

"the tree's inclined." Champion of this famous adage is Mgr. Cirillo Zohrabian, head of the Armenian Catholics in Upper Gezira. His excellent grammar school at Hasseteche won praise from the Mohammedan mayor at its recent 10th anniversary. Monsignor wants to expand the work into the high school field, knowing that the twig needs even more of the right pressure during its teen age. This is an expensive proposition but it will pay off. Could you send \$10 or \$20 for these boys and girls?

SEND ALL COMMUNICATIONS TO

Catholic Near East Welfare Association

480 Lexington Ave., at 46th St. New York 17, N. Y.

Whether Your Child Is 6 Months or 6 Years Old

Fletcher's Castoria Relieves "Childhood Constipation"

This Gentle, Natural Laxative Is Made Especially for Infants and Children of All Ages!

When "Childhood Constipation" makes your child fretful, don't upset or weaken his system with harsh adult laxatives. Give Fletcher's Castoria.

Fletcher's Castoria is recommended for infants and children of all ages, whether in the teething stage or school age, because it's a special mild formula of nature's own vegetable products. No harsh drugs. Relieves constipation gently, thoroughly, without griping, or discomfort. Children love it. Tastes so good they lick the spoon. Always keep Fletcher's Castoria handy! Buy it now.



Chas. H. Fletcher

THE ORIGINAL AND GENUINE

CASTORIA

Inexpensive to Buy Economical to Use

Christ's Career Women

Sisters Of Providence

Motherhouse in Saint Mary of the Woods, Indiana

THE Sisters of Providence from Ruille, France, came to Saint Mary-of-the-Woods on October 22, 1840. Leading the six missionaries was Mother Theodore Guerin—an educator decorated by the French Government, and the only religious to whom the Ruille Superiors were willing to confide the American foundation. Within a year, the Sisters had begun their work of educating young girls by opening what was to become the oldest chartered college in Indiana for women; within five years, they had laid the framework of what was to become a flourishing system of education. Today in that system, some 1,400 Sisters teach 40,000 children in kindergartens, grade schools, secondary schools, and two colleges. These are located in five archdioceses and 10 dioceses, from New Hampshire to California and from the Mid-west to Texas.

Purpose And Requirements

The purpose of the Sisters of Providence is to honor Divine Providence principally as educators. The individual Sister draws strength for this great work from her devotion to Christ in the Blessed Sacrament, her almost hourly consecration to His Sacred Heart through the Prayer of Reunion, and her invocation of the Holy Family under whose special protection she takes her Vows.

One becoming a Sister of Providence:
Must be the offspring of legitimate marriage.
Should have a serious, cheerful, and agreeable character; good health; and ability to be trained for teaching or one of the supplementary duties necessary in the Congregation. These include administrative and secretarial activities; nursing; and skilled labor in technical and domestic departments.
Makes a 2½ year novitiate.
Takes temporary Vows of Poverty, Chastity, and Obedience for one year, one year, and three years.
Spends five months at the motherhouse in intense spiritual renewal preceding the profession of Perpetual Vows.

Send inquiries to:
MOTHER MARIE HELEN, Superior General
The Sisters of Providence
Saint Mary-of-the-Woods, Indiana

The above is one of a series of articles on the Sisterhoods. It is taken from Father Thomas Meehan's book, "Christ's Career Women in Illinois," available at \$1.10 postpaid from the Midwestern Association of Good Counsel Club Moderators, 1226 E. 55th St., Chicago 15, Illinois.



or another. All of them will welcome you as a member if you accept their ideals and work with the other members to put them into effect.

Maybe you're not a "joiner"; maybe you prefer to work alone. That's all right, but you must remember that our whole world is a big society, and it's practically impossible to live alone unless you join a contemplative order like the Trappists.

Since only a few of us ever do that, it's good practice to be in at least one organization—to learn to live with other people and to work with other people. The faith which we see in others may strengthen our own. And you'll have a lot of fun joining in the group's activities.

Look the field over, and see which group you'd like to be in. But listen to a word of warning as you make your choice. Don't say, "Which club offers me the most?" Rather, take a good look at yourself and say, "To which of these groups can I give the most?" You'll find you make friends that way, and get the most out of the group.

Prize Boners

Correcting examination papers at a large university is not all dull routine. Now and then the professors come across some choice "boners."

Here are some gathered in a survey by the "Daily California," student publication of the University of California:

"The dome of St. Clement's is supported by eight peers all of which are unfortunately cracked."

"Browning wrote principally heroic cutlets."

"Shakespeare lived at Windsor with his merry wives."

"A spinster is a bachelor's wife."

"The object of 'he' is 'she'."

"The opposite of pessimist is bigamist."

"A grass widow is the wife of a vegetarian."
"The Mediterranean and the Red Sea are connected by the Savage canal."

Discontent usually stems more from our desires than from our actual wants.

The only person entitled to run people down is an elevator operator.

The most lasting first impression is a dent on the fender of a new car.

The Brothers of Holy Cross

NOTRE DAME, INDIANA

offer to young men interested in the religious life many types of activities: teaching in grammar schools, high schools, colleges, homes for underprivileged boys, foreign missions, office work, trades, etc. Write for illustrated booklet.

BROTHER EYMARD SALZMAN, C.S.C.
212 Dujarie Hall Notre Dame, Indiana

THE BROTHERS OF ST. JOHN OF GOD have dedicated their lives in the service of the sick and poor, and have been conducting hospitals for more than FOUR HUNDRED YEARS. Generous young men, between the ages of 17 and 35, who may feel that God has blessed them with a Religious Vocation are invited to visit or write. THE NOVICE MASTER NOVITIATE OF ST. JOHN OF GOD, HAMMOND HALL, GLOUCESTER, MASS., or 2445 SOUTH WESTERN AVENUE, LOS ANGELES 18, CALIFORNIA.

RELIGIOUS LIFE FOR MEN

You can live the religious life by becoming a Brother in the Society of Jesus (Jesuits). Jesuit Brothers do not study for the priesthood.

For particulars write:
Brother Aloysius Nehr, S.J.
Milford Novitiate,
Milford, Ohio

SERVANTS OF THE PARACLETE

Generous young men between the ages of 17 and 50 may dedicate their lives to Almighty God and suffering humanity as Brothers in the Servants Of The Paraclete. The Brothers undertake a great work of charity and social service (rehabilitation work). There is unlimited scope for every kind of ability in this field of Catholic Action. Applicants are received at any time of the year. Address: Brother Recruiter, S.F., Monastery Of The Paraclete, Via Coeli, Jemez Springs, New Mexico.

Gospel Story

Continued from page 6

tion to what contributes to our spiritual welfare.

The daily Moring Miracle in every Catholic Church is neglected. People seek to avoid Masses at which they are sure to hear sermons. Yet, here are signs — not of the end of the world — but signs showing us how to make ourselves ready for the end of the world whenever it may come.

There are the all-important spiritual stop-and-go signs. All too often, those who are always trying to shed light on when the end of the world will come are still running "red lights" themselves as far as God's Commandments are concerned!

Missionary Sisters

A Vocation for You?

Our Lady of Victory Missionary Sisters is a community of religious women, devoted to giving religious instruction to Catholic children who are obliged to attend public schools, and to performing social welfare work.

Young women who wish to consecrate their lives to God in the service of Home Missions are invited to write today for illustrated literature and full details.

Write to Superior General

Victory-Noll
Huntington, Indiana

There's A Club

Continued from page 1

by someone else may be all right. But have your parents check it carefully, and if they have any doubt, ask your pastor. He'll be able to give you good advice.

College Groups

The Catholic movement in colleges has been growing in strength. Young men and women going to college—especially if it's not a Catholic college—should join together with other Catholic students to take the lead in worthwhile campus activities.

There are several organizations already available to them. Perhaps the best are the Newman Clubs, "the recognized organ of the Catholic apostolate in non-Catholic colleges." Taking its inspiration from Cardinal Newman, the educator and convert, the Newman Club now has about 80,000 members in 500 individual groups.

The Newman Clubs are affiliated with Pax Romana, a federation of student groups throughout the world. Both organizations repre-

sent the Catholic viewpoint on the campus, and help their members by holding retreats and religious classes.

In our Catholic colleges, we have a federation of 173 student groups known as the National Federation of Catholic College Students. The Federation attempts to teach students their responsibility in the student community and in later life. As a service activity, it has sponsored a Student Relief Campaign which in two years collected \$350,000 for students in need throughout the world.

In 79 Catholic Colleges and universities, there are chapters of Kappa Gamma Pi; while Phi Kappa, the oldest national Catholic fraternity, has chapters at 29 secular colleges as well as the Catholic University of America. There are alumni federations and other fraternities for college students. All in all, there is no lack of social and fraternal life for Catholic college students.

Whether you are of the age for grade school, high school or college, you will find plenty of organizations with sound Catholic leadership. Practically all of them have recreational programs of one kind



"Sorry, Janie - but I'll have to break our date. Mom won't let me out of the house today!"

COPYRIGHT 1950 CARTOONS OF THE MONTH

CHILDREN STARVING!

FAMILIES HOMELESS!

PLEASE HELP!



Says Father Thomas, just back from Europe: "My eyes ache seeing ruins . . . misery. I interviewed hungry priests, despairing mothers, undernourished children. I visited ruined, destitute seminaries struggling to keep open. Moved to tears I promised help from your generous hearts and hands. Do not fail these sorrowing people who have nowhere else to turn."

Jesus said: "as long as you did it for one of these, the least of my brethren, you did it for me."

Can you read these pathetic appeals without weeping?

Only your prayers and alms can save desperate mothers, hungry children, martyred and persecuted priests and nuns. The latter fear no evil and are not running away. BUT THEY CRY FOR HELP. They need food, clothes, and money to hold their ground in the face of enemies of humanity and keep Churches and Seminaries open. Stand by these servants of God with your gifts. Conditions in Europe approach the terror and suffering predicted in the Apocalypse. Please help now. Delay can mean death to destitute souls. Heed our Lord's appeal for His stricken brethren.

RELIC CROSS FREE

Fill out the coupon and you will receive a beautiful etched metal crucifix from Rome with a relic of Saint Anthony Claret, the new Saint. Crucifix almost 2 inches high, massive and elegant.

The coupon is for your convenience in asking further information as well as sending alms. Your generosity will be remembered and your intentions prayed for at our altar shrine of the Immaculate Heart of Mary.

CLARETIAN RELIEF FUND
813 W. Roosevelt Rd., Chicago 6,

Clip and Mail with Your Offering Today

Claretian Relief Fund (SV)
c/o St. Francis of Assisi Church
813 W. Roosevelt Rd., Chicago 6, Ill.
Dear Claretian Fathers:
Here is my ☐ Offering; my ☐ Pledge for \$..... Use it where the need is greatest in stricken Europe.
Name
Address
My Pledge will be paid by \$..... ☐ each week, ☐ each month.

Become A Salvatorian Brother

Do you wish to serve the Divine Savior by dedicating your talents to Him? As a Salvatorian Brother you can do this as a Carpenter, Engineer, Gardener, Tailor, Bookkeeper or in any other occupation. By prayer and work you become an associate with priests in the apostolate of saving souls.

We are interested in all young men who feel they have a vocation.
Write to:
Very Reverend Father Provincial
Society of the Divine Savior
St. Nazianz, Wisconsin

DIVINE WORD MISSIONARY BROTHERS

PLY A TRADE IN CHRIST'S SERVICE! AS A CARPENTER, MECHANIC, ENGINEER, PAINTER, PLUMBER, ELECTRICIAN, TAILOR, BOOKKEEPER, FARMER, GENERAL HANDYMAN, and in many other occupations you can double for St. Joseph in the noble vocation of a Missionary Brother at home and abroad. Write for free information.
FATHER NOVICE MASTER
ST. MICHAEL'S MISSION HOUSE
CONESUS, NEW YORK

For Young Readers And Writers



ALMA SAVAGE, Children's Page Editor

Letter From Alma

NOBODY ever sits down and says: "Now I'm going to think about what I want to be when I grow up."

Our minds do not work that way. If we tried to do this, we'd probably find ourselves remembering an exciting play in last week's football game. When we read stories, though, our minds often go right into gear. Something on the page before us catches our imagination and before we know it we're making plans.

I remember one time when I read about an explorer who was making his way alone through a dense forest. His native guides had refused to go further into this dangerous territory. Suddenly he came on to a strange tribe of natives. He was lost, and his supply of food was gone.

He couldn't go back. He didn't know the language of these ferocious people, so with his last ounce of strength he climbed a tree to get a better look at them. There he was.

And there I was, reading and caring so much that I might well have been sitting right there trembling in fear, on the branch next to him. At such times as this, the reader (especially when he is a young reader) feels very strongly that he too would like to be whatever the hero is. This story, for instance, aroused the explorer in me: I wanted to visit strange lands, see how people in distant countries live. I pictured myself in the midst of thrilling scenes which would pet-

rify a less courageous person than I fancied myself to be.

It was a long time before I understood that being an explorer was the very next thing to being a missionary. For a missionary is an explorer and a pioneer and a scientist all wrapped up in one person. And the most wonderful thing about his life is his reason for doing all that he does.

The explorer-missionary isn't interested in getting rich, or in having power, or being successful in business. He spends his life generously for the love of God. I was reminded of all this just now by a splendid story I received from one of our young writers. It is the story of a young man who left his home in Europe and came to America. He became a priest, lived in a heroic way, and brought the love of God to many, many thousands of people. It is an excellent story, and we are proud of Carolyn Schneider who wrote it. Here it is:

The Life Of Demetrius Gallitzin

BY CAROLYN SCHNEIDER

Fifth Grade, St. Mary's School, Lebanon, Pennsylvania

YOUNG Prince Gallitzin was born on December 22nd, 1770 in Holland. At this time, his father was ambassador to Holland from Russia. His mother came from a noble German family. Princess Gallitzin was very much like St. Monica praying for St. Augustine, as she prayed for her son, Demetrius, for nearly seventeen years, when he was finally baptized.

Later his mother advised him to finish his education in America, and also to get acquainted with Washington and Jefferson in his travels. Demetrius took his mother's advice, and in two and a half months landed in America, where he met Bishop John Carroll, who was very nice to him. Demetrius went around using the name Mr. Augustine Schmet. If he had gone with the title Prince Gallitzin people would have praised him. He did not want to be praised, for he was very humble. Soon he stopped thinking about travel and gave his services to Bishop Carroll. It was not long before he began studying for the priesthood in Maryland, where he was ordained in 1795.

After the American Revolution, an officer named McGuire became interested in hunting in Pennsylvania. He bought a large stretch of land in the Alleghenies. In 1788 he and his family moved there from Maryland. About four hundred acres of land were kindly given to Bishop Carroll. Soon a Catholic settlement was formed, and the members were anxious to have a priest. Once Father Gallitzin visited the settlement. About this time the people were asking the Bishop for a priest, and it happened that Father was the one called. He was very pleased and resolved to establish a permanent colony to be the center of his missions.

Soon many poor families from Maryland followed Father Gallitzin into Pennsylvania. After a long journey they settled in their new homes. By Christmas 1799 they had put up a chapel and a home for Father Gallitzin. In 1800 there were forty families. The number grew and grew until today there are the dioceses of Pittsburgh, Harrisburg, Erie and others in western Pennsylvania.

The new pastor lived on a farm donated by Captain McGuire to the Church. From the help his mother gave, Father Gallitzin was able to buy large tracts of land which he sold for low prices, even giving them to the poor. The colony grew so big that he had to lay out some

of the land into a town, which he called Loretto, after the Blessed Mother whom he loved so very much.

In Loretto, which is said to be the most Catholic village in the United States, Father Gallitzin worked very hard for forty-one years. He was crippled up until his death, because he had fallen off a horse. He then had to travel in a sled or cart drawn by horses, and people often laughed at him which was very sad. Father lived until he was seventy. We will always remember him as the "Apostle of the Alleghenies."



RAIN

by Helen Anne Sonier

Seventh Grade, Our Lady of Prompt Succor Alexandria, Louisiana

SILVERY drops are falling down Upon the green and grassy ground

Roses catch them in their mouth As the wind is blowing South.

The ground is covered with diamond dew

As the roof is icy, too,

Wishing it would go away

Are children who are kept from play.

A New Book

You Will Like

SAINTS for home and school is a new book, written by Thomas S. Melady who teaches school in Canada and seems to know young people very well. The stories are not very long—they are just long enough to give you a wonderful sampling of what each saint was like. When you meet that saint

Tarcisian Club

FATHER FRANCIS LARKIN, SS. CC.



You—I seek

You—I mean

You—Yes You—I love you

IT'S really exciting to know what the Tarcisians at SS. Peter and Paul School, Chicago don't believe in slackening their crusade to spread love for the Sacred Heart and devotion to Our Lady of Fatima. Within the last year the fifth, sixth, and seventh grades have been active in enrolling members of their family and friends in the three-point program—family rosary in every home, five first Saturday devotions and sacrifices in reparation to the Immaculate Heart for the sins of mankind.

The Tarcisians recently celebrated the first anniversary of their erection of a Fatima shrine which was built by the Tarcisians using stones and cement. The surroundings have been made attractive with flowers, trees and shrubbery. A lot of the Tarcisians love to put on plays dealing with their program. Many of these can be procured from me. We would be happy to send you our list of plays and our prices for these.

If you are interested in starting the Tarcisian Club in your school or neighborhood, by all means write to me, Father Francis Larkin, SS. CC., 4930 S. Dakota Ave., N. E., Washington 17, D. C., enclose some postage stamps and I will send you the information needed. You might also like to hear about Night Adoration in the Home.

another time you will recognize him as a friend.

Among the forty saints are some who lived and worked in America, such as St. Rose of Lima, the Jesuit Martyrs of North America, St. Francis Xavier Cabrini. The book is a nice one. You'll like it.



The Eleventh Commandment

A Maryknoll Missioner was teaching a catechism class in Bolivia in South America.

"Stealing some sugar from your mother would break which commandment?" he asked of little Juan Mendada, aged eight.

"Number seven," said Juan.

"And answering your mother back would break which commandment?" continued the priest.

"Number four," answered Juan.

"And pulling the tail of your dog

For The Children

Chats Out Of Church

FATHER RAY GRIBBIN

Hello Girls And Boys!

THE easiest question I can think of to ask you is "When is now?" Everybody knows that, don't they? Now is right away. It is this minute. It is this second. It is this time in which we feel well or sick. It is this time in which we are happy or sad. It is this time in which we are reading or listening. The time that has just gone by was not now; is something different. Now is new.

And I think that it is for that very reason we say in the Hail Mary, "Pray for us sinners now," because now is new. A moment ago everything may have been all right. We may have loved God as much as we could and we may really have wanted to do always the things that He wants. But now is new, and it may be different. We may want to do something bad now, something that will make God be disappointed with us. So what do we do? Well, if we are smart we ask our Blessed Mother to pray for us now. This is the time that we need her prayers and her help. Yesterday is already gone; tomorrow has not come. So we call to her now. And she hears us and helps us now.

Or maybe it is not now that we are tempted to offend God. Maybe that was yesterday, or the day before, or longer than that. Maybe "now" is the time that the priest is saying, "For your penance say five Hail Mary's." If it is, then just think what our prayer means. It means, "Mary" my soul is full of life now, my heart loves God. I have been bad before but now I am good again. I want to be good always. But I need help; I need it now. So pray for me, Mary, pray

for me now." And Mary does pray, she does help, now, because she knows that if you are good now you can never be bad. One "now" becomes another "now," so that there is always a "now," and if we are good now, if we love God now, we love God always.

Of course, there is another word in this part of the Hail Mary, and that word is "sinners." I believe it is there to remind us of two things. One is that we all have stopped loving God, or at least we have all loved Him less, sometime in our life. We are all sinners, because that is what sinners are, people who have sometimes refused to love God. And if we were sinners once there is always danger. What we have once done we can do again. But there is always someone to help us. And that is the second thing that the prayer reminds us of. If we call ourselves "sinners" we can easily think of someone who was never a sinner, and that is Mary. She never refused to love God, so God never refuses to listen to her, not even when she asks Him for His help right away because one of us is saying to her, "Holy Mary, mother of God, pray for us sinners now..."

GOSPEL STORY

Count The Signs That "Count"

ALBERTA SCHUMACHER

SPEAKING of signs, and it is a good subject for today's Gospel story, concerning the end of the world, something rather interesting happened the other day. Mrs. Briggs told us about it.

She was driving down Fourth street when she happened to see Mrs. Langin. Perceiving that here was a chance

to do a good deed and practice a little mortification besides, Mrs. Langin looking a bit tired, she stopped her car and invited that lady, laden with bundles, to ride with her.

Mrs. Langin had no more than seated herself till she began on her favorite subject—signs! Refined people say Mrs. Langin is "sign-conscious." The more uncouth, using today's slang term, say she is "sign-happy!" Anyway, she can twist the most ordinary happening of the day into a sign that the world is coming to an end.

On this particular day, she told Mrs. Briggs she had been chatting with a farmer who attends street market and sells dressed chickens and fresh eggs. They had begun by discussing the weather, always an interesting subject to the farmer, and to the rest of us, for that matter. Mrs. Langin and the farmer looked up into the sky, as people will, to see if the sun would shine.

Mrs. Langin squinted excitedly. "Look!" she cried, pointing to the light cloud formation. "Aren't those odd-looking clouds?"

"Shepherd driving his flock to water," the old man said. "That's what we call those fleecy little white clouds. Usually means rain real soon."

"It's a sign!" Mrs. Langin said triumphantly.

"I just said it was a sign of rain," the farmer observed mildly.

"No, no!" Mrs. Langin argued.

"It's a sign that the world is coming to an end. I know it! I've read a lot about the end of the world, and I know."

"Been coming to an end for a long time then," the old man said. "Clouds like that are nothing new."

Mrs. Langin told Mrs. Briggs she just looked at the man pityingly, because of course he wasn't "spiritually educated." By this time the two women were passing a Catholic church. Mrs. Briggs

would break which commandment?"

Juan scratched his head. Hesitatingly, he replied:

"I don't know exactly the number, Father, but I think it would come under the one which says

"What God has joined together, let no man pull asunder."

reverently made the Sign of the Cross, as she always did. Mrs. Langin was too busy gesticulating out the car window at the "signs" in the sky. She was still waving her hands when Mrs. Briggs went to turn at the next corner.

At that moment—wham! The car behind hit their car. "Why don't you make up your mind which way you're going?" the surly driver bawled in an ugly voice.

"But—but I signalled properly," bewildered and thoroughly shaken Mrs. Briggs said in an agitated voice.

"Didn't even notice you signalled. That other woman was waving her hand out the window—and I thought—"

"I do my own signalling," Mrs. Briggs said crisply. "In the future rely on the driver's signal, not the passenger's!"

There wasn't too much damage, and what there was must be taken care of by the male offender. No one was hurt. "I told you so!" Mrs. Langin said triumphantly. "Those clouds were a sign!"

"Well, our individual worlds might have come to an end quickly enough, if that is what you mean," Mrs. Briggs said tartly. "If they had, I dare say my Sign of the Cross as we passed the Church would have done a lot more for me than all your sign-watching does for you."

Mrs. Langin looked at Mrs. Briggs in amazement. Mrs. Briggs is a mild person ordinarily, but her usual self-control had slipped in her excitement.

"I—I guess I did forget," Mrs. Langin stammered uncertainly. "Oh my, and with all these sure signs that the end of the world is near, too..."

One would like to think Mrs. Langin, the "sign-conscious," amended her life right then and there, and prepared herself spiritually for the end of the world, time unknown. The strange thing about so many who constantly look for signs of its coming, though, is their never-ending neglect of the only sign that matters, the Sign of the Cross revealed in our daily lives by the way we treat our neighbors, our morals, and our de-

Continued on page 6

The Child: Citizen Of Two Worlds

Continued from page 1

if later his schooling were to rob him of that. His education during school years should be of a piece with his education at home. Catholic parents, clearly grasping this essential truth, have undergone great sacrifice and enormous expense to establish and maintain schools which will continue and enlarge the spiritual development of the child that was begun at home. In doing this, parents have acted within their competence, because it is they, and not the State, who possess the natural right to educate.

This natural right of parents is one which conforms to our American traditions. As recently as 1944, the highest court in our land confirmed it in these words: "It is cardinal with us that the custody, care and nurture of the child reside first in the parents whose primary function and freedom include preparation for obligations the State can neither supply nor hinder."

In helping parents to exercise this right, the Church stands ready at hand with all her material and spiritual resources. At infancy she initiates the child into the life of grace and for the rest of his days she stands by his side ready to minister to his needs. She recognizes his preeminent need for God and she meets it by providing Catholic schools for each stage of his educational development. She does this in virtue of the sublime teaching office conferred upon her by Jesus Christ.

When parents cannot, for good reasons, take advantage of the God-centered education which Catholic schools offer, they have a grave obligation to provide for their child's religious instruction in some other way. At least they must see that their children attend Catechism classes and vacation schools and receive the benefit of other activities of the Confraternity of Christian Doctrine.

Nor should the State, which has demonstrated a genuine interest in so many aspects of the child's welfare be indifferent to the inherent value of religious instruction and training for the child attending tax-supported schools. The continuance and well-being of a State based on democratic principles require that it show a lively concern for moral principles and practices which are firmly grounded only in religion. For the child who is not receiving thorough religious education, the State should look with favor on released-time programs, and allow its public school buildings to be used for his religious instruction.

Many important services have been rendered by governmental agencies to the child who has been deprived of the care and support of his parents by death, illness or misfortune. However, it is a source of growing concern to us that in

certain parts of our country there is a trend to regard this whole field of foster care as falling within the exclusive province of governmental authorities. It surely lies within their province to set up and enforce legitimate minimum standards of care for the dependent child; but the responsibility for his care should not be entirely assumed by them. There is a definite place in America for the voluntary agencies of mercy—particularly those operating under religious auspices, which are equipped to safeguard and develop the religious life of the dependent child. Certainly the child bereft of the immediate care of his parents, is entitled to those opportunities for a religious upbringing, which his parents were obligated to give him. These opportunities can be best supplied by an agency operating under religious auspices.

Sense Of Direction

The child whose eyes have been opened to the vision of God must be encouraged to walk by the steady light of that vision; otherwise he will follow wandering fires. He is too young and immature to be left to himself. His impulses and desires, so largely unregulated because of his tender years, need to be given a sure direction by religious training, if he is to achieve that great purpose for which he was made: to know, to love and to serve God.

The child must know God. There is a vast difference between 'knowing about God' and 'knowing God.' The difference is made by personal experience. It is not enough that he be given the necessary truths about God. They ought to be given in such a way that he will assimilate them and make them a part of himself. God must become as real to him as his own father or mother. God must not remain an abstraction. If He does, He will not be loved; and if He is not loved, then all the child's knowledge about Him will be sterile. Where love is, there too is service. "If you love Me, keep My commandments." That is Christ's test and it must be applied to the child. He should be brought to see God's commandments and precepts as guideposts which gave an unerring direction to his steps. In this work, the Church, the family and the school all have a part to play.

From the time that the Church pours the waters of Baptism over his forehead, until she surrenders him at death to God, there is no period when she does not provide the child, through her sacraments and teachings, with a steady inspiration to serve God. The inculcation of virtues, both natural and supernatural, the repeated warnings against succumbing to the demands of his lower nature, the balm with which she binds up the wounds caused by sin in his life, and the channels of grace she holds constantly open for him—all these are aids which the Church gives the child in directing his steps towards God.

Parents are obligated to see that he makes ample use of these helps; and in addition they must inspire him to love and service of God by their own daily actions. The home will be his first school. He will be quick to imitate what he sees and hears there. Let them turn this impulse to imitate, which can be the source of much mischief and lasting harm, to the child's advantage by giving him at home a good example of Christian living.

If this example is not forthcoming, the child will become confused by the contradiction between what he is taught and what he sees practiced. This confusion will be compounded when he goes to school. There he will be taught to reverence the name of God, but at home he will hear God's name used irreverently in petulance and anger. At school he will learn to cooperate and get along with his fellow-pupils, but at home he will be allowed to offend and wrangle with his brothers and sisters. At school he will be taught strict precepts of honesty and justice, while at home he will hear his parents boast of sharp business practices and clever evasions of the truth. Disturbed by these contradictions and torn by conflicting loyalties to home and school, the child will lose confidence in his parents' and teachers' power to give him effective direction.

A close association between home and school should be main-

tained by parents and school authorities so as to facilitate an exchange of views and confidences regarding the child. In this way, home and school life can be better integrated and there will be a reduction of those cross purposes which very often are at work in his life, and which do not receive the understanding, and attention they deserve.

When we speak of parents' responsibilities, it should be remembered that they do not devolve entirely upon the mother. The father has his responsibilities, too, and he must not shirk them. It is not enough for him to provide the material means of support for the family. He also has the obligation to identify himself with the interests and activities of his child. If the full benefits of parental direction are to be reaped by the child, such direction should include that steady and stabilizing influence which it is the father's duty to exert.

Fathers and mothers have a natural competence to instruct their children with regard to sex. False modesty should not deter them from doing their duty in this regard. Sex is one of God's endowments. It should not be ignored or treated as something bad. If sex instruction is properly carried on in the home, a deep reverence will be developed in the child and he will be spared the shameful inferences which he often makes when he is left to himself to find out about sex. We protest in the strongest possible terms against the introduction of sex instruction into the school. To be of benefit such instruction must be far broader than the giving of information, and must be given individually. Sex is more than a biological

function. It is bound up with the sacredness and uniqueness of the human personality. It can be fully and properly appreciated only within a religious and moral context. If treated otherwise, the child will see it apart from the controlling purpose of his life, which is service to God.

Many unsalutary influences are at work in modern society which must not be allowed free play upon the personality of the growing child. Parents should carefully regulate the company and the hours which their child keeps. They should not treat him as an adult. He needs to be warned, even forbidden, certain associations. Particularly during adolescence, this is extremely important. A vigilant watch should be kept over the type of entertainment he indulges in, the motion pictures he attends, the books he reads, the radio and television programs he is exposed to in the home.

Sense Of Responsibility

A common complaint registered against the home and the school today is that they do not sharpen the child's sense of responsibility. He is made conscious of his rights, to be sure; but he also has obligations which are correlates of those rights. His education and training are defective in the proportion that those obligations are not impressed on his young mind.

No point is urged with greater insistence by religion than the accountability of each individual before God. It is the duty of parents to see to it that their child develops a deep sense of personal responsibility; learning at the earliest possible period that he is

Continued on page 12

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CHARLIE CALLAHAN'S Sportscasting

A COUPLE of Sunday afternoons ago, in Chicago, I had an opportunity to see two of the best quarterbacks in professional football. I refer, of course, to the Chicago Bears-New York Yankees game, which the Bears won, 28-20. The two quarterbacks were Johnny Lujack of the Bears and George Ratterman of the Yanks.

Who's Better

Since the Bears and Yanks have now split even for the season, each winning one game, the debate over which is the better quarterback will no doubt go on for at least another year. And that is a good thing. I have always thought that nothing conclusive could be gained from a comparison such as "who is better, Lujack or Ratterman; who is better, Louis or Dempsey?" However, it keeps people talking about sports, which is a pretty interesting thing to talk about.

And talking about quarterbacks, pretty soon they'll also be asking "who was the best T quarterback at Notre Dame—Lujack, Tripucka, Bertelli, or Bob Williams?" That's another hard question.

Someone once said about Bertelli: "All he can do is pass." To which a quick thinking Bertelli adherent answered: "All Rembrandt could do was paint." And Bertelli could pass! During his two-and-a-half year tenure as first string Irish quarterback, Angelo threw 324 passes. Of these he completed 159, 26 touchdowns. That is a .5216 collegiate pass-completion percentage. His passing gained for the Irish 2,582 yards.

But for those who base their judgment on statistics, it looks like Bob Williams might be a better quarterback. Bob threw 14 passes in 1948. He completed eight of them. But last year and this year, for seven games, he has really been pitching. Against Pittsburgh he completed 13 passes in 23 attempts. Not a bad day's work. But, this performance enabled him to take away a few of Angelo's records. With seven games gone in this 1950 season, he has a collegiate record of 330 passes thrown (six more than Bertelli), 172 completed (three more than Bertelli). However Angelo, who has been coaching the Paterson Panthers, a pro team in Paterson, N. J., still holds

a couple of the marks. After seven games Bob was 309 yards short of Bertelli's yardage record, had thrown three less touchdown passes. Fans will be watching to see whether young Robert can outdo the lad who was called "Accurate Angelo," the "Springfield Rifle," and numerous other nicknames inspired by his adept handling of the football back in '41, '42 and '43.

Although Lujack's passing marks do not approach those of Williams and Bertelli, there are many who think that he was the best of all Irish quarterbacks. They base their judgement on John's ability to play defensive ball, and also his outstanding field-generalship and play-calling knack. Most Irish fans will never forget Lujack's defensive play against Army in '46, when he stopped Blanchard and Davis many, many times. The game ended up in a 0-0 tie. Also, Lujack has done very well in pro ball.

The vocal war between fans of Lujack and Ratterman began when both boys were playing at Notre Dame, and has continued unabated up until the present time. Sunday afternoon in Chicago could have done nothing to decide the question. It was the first time that I had seen Ratterman in action since the All-Star game in 1947, and I don't think that there is a finer T-quarterback in pro ball. But the same could be said of Lujack. As far as I'm concerned, they're both good, two of the best.

Bertelli never had a chance to play much professional football, and even while playing he was bothered by a leg injury. Tripucka, at Notre Dame, had the best passing completion average of the four for a single season. Williams has completed more passes in a single season, for more yardage, than any of the rest. And so the argument goes on. Which was better? If anybody asked me that, I'd execute a neat side-step, cut to my right, and say that they were all fine

lads, and all very good quarterbacks.

While looking through the pile of mail on my desk a little while ago, I noticed that Loyola of California is rated extremely high on the Official Football Statistics sheet released by the National Collegiate Athletic Bureau.

Some Ratings

Klosterman of Loyola is 13th in the country on total offense, Massucco rates 11th in rushing. Massucco also rates among the top punters in the country, with an average kick-from-scrimmage of 39.6 yards. Klosterman also is 11th in forward passing, with 79 completions in 142 attempts. Loyola ranks third in the nation in offense, with 3,129 yards gained. They have averaged 447 yards per game offensively. They are also third in the country in forward passing offense.

On defense, San Francisco rates pretty high. Their line has held their opponents to a meagre 83 yards per-game, rushing.

Bobby Williams of Notre Dame stands 8th in individual forward passing. He has thrown 169 times, completed 81. Maloy of Holy Cross is 12th in forward passing, with 75 completions in 174 attempts.

Notre Dame's right end, Jim Mutscheller, ranks eighth in pass receiving. He has caught 32 passes, for a total gain of 401 yards. Seven of those passes were for touchdowns. Snyder of Loyola has caught 29 passes, for 498 yards and nine touchdowns.

Arizona State, coached by the ex-Boston College quarterback, Eddie Doherty, is leading the nation in rushing offense and total offense. The statistics sheet is where small college athletes, who do not get the publicity that those who play for better-known schools receive, have their chance to shine. Whizzer White of Arizona State is a good example. Most people have probably never heard of him, yet he leads the country in rushing, with 1,272 yards, probably more than the total rushing offense of half the teams in the country.

It is paradoxical that most cuts incurred by men while shaving are caused by instruments known as safety razors.—T. J. McInerney

A Problem

Continued from page 5

Poor fool! He thinks that Notre Dame won because I knew the film would show that they had won.

I go out to the airfield to meet an incoming guest. The air liner makes its circle of the field slowly and gracefully and comes to rest with a great whirr of propellers. I am at the gate when my friend deplanes and walks to grasp my welcoming hand.

"Delighted you're here!" he says, "and a little surprised."

"Oh," I answer, "I checked on the plane schedule and learned the arrival time. So I was right here, waiting."

He shakes an astonished head. "That's wonderful! If you hadn't known that the plane would arrive, it wouldn't have arrived. Because you knew it was arriving, here you are, and here is the plane. What a wonderful fellow you are! All you have to do is know that a plane is coming, and it comes."

"Hey!" I gasp, reaching for his pulse. "You have that all wrong. I met the plane because I read the schedule and knew that the plane would arrive at this time. I knew it because I checked on the schedule. It didn't arrive on schedule because I knew it."

"I'm a fatalist," he answers. "And I know that because you knew about the plane it arrived."

Heigh-ho! Fatalists are funny people. They put the thought before the fact. If God knows that I shall end up in hell (God forbid that I do), I shall end up in hell. But it is my determination to go to hell that will put me there. God happens to know what I determine. He knows the schedule I am making for my life. He knows the ending that I shall write for my life's drama. He knows whether or not I am playing the game to defeat or victory.

I plan toward a definite end, and God knows my plans and my end. I do not plan and work toward my end because God knows.

Complicated? Not a bit. Just do a little quiet thinking on it.

Little Alice And Mister Acheson

JOSEPH A. BREIG

From the Cleveland Universe-Bulletin

"BUT Mister Acheson," said Alice plaintively, "I'm afraid I don't understand."

"Of course you don't," said Mister Acheson soothingly. "I mean to say," went on Alice, "I'm certainly in favor of helping everybody. If the Yugoslavs are hungry, they're hungry. It's not their fault they've got Tito."

"Well!" exclaimed Mister Acheson. "Well! I say, Alice, you do understand, after all."

"In fact," said Alice, "I would even be in favor of helping the Russians, in spite of Stalin. After all, they didn't vote for the stinker."

"SPLENDID!" cried Mister Acheson. "What ho, and all that sort of thing. You have the making of a statesman, Alice, really you have. You have grasped our policy perfectly."

"Then I take it," mused Alice, "that we are going to do something for the Spaniards, too?"

"Now wait a minute," warned Mister Acheson. "You mustn't say things like that. Do you want to be charged with blasphemy?"

"Blasphemy!" cried Alice. "I merely said that I supposed we would help the Spanish people, too."

"That," said Mister Acheson firmly, "is blasphemy. It's blasphemy under this administration, anyhow."

"But look—" began Alice. "MISTER ACHESON held up a hand. "Enough, Alice. You forget Franco."

"I don't at all," protested Alice. "I merely—"

"He is a dirty fascist," interrupted Mister Acheson.

"Well," said Alice, "for that matter, what's Tito?"

"That is neither here nor there," said Mister Acheson.

"You're getting me all confused again," complained Alice. "I thought we were going to help the people, not the rulers."

Mister Acheson smiled pityingly. "You can't help the Spaniards without helping Franco."

"Then," said Alice, half-angrily, "you can't help the Yugoslavs without helping Tito."

"That has nothing to do with it," said Mister Acheson. "I told you, you don't understand."

"You told me at one point that I did," argued Alice.

"Well, you don't," said Mister Acheson.

"NO," SIGHED Alice, "I'm afraid I don't. I do wish you would explain it to me."

"I'm afraid I can't," replied Mister Acheson. "You simply wouldn't understand."

"Try me," begged Alice. "Pretty please!"

"Well," began Mister Acheson, "Yugoslavia is poor."

"How about Spain?" asked Alice.

"That's different," said Mister Acheson. "Yugoslavia has had a drought."

"Spain has had a drought, too," said Alice. "A drought is a drought, isn't it?"

"Not at all," replied Mister Acheson. "You see, Yugoslavia has asked us for a loan."

"I THOUGHT SPAIN asked for a loan, too," observed Alice.

"That's got nothing to do with it," said Mister Acheson. "Yugoslavia is anti-Soviet."

"Spain is twice as anti-Soviet," challenged Alice.

"That's a horse of a different color," explained Mister Acheson. "Really, Alice, you simply won't understand, will you? Can't you see—we want Yugoslavia on our side."

"I'm very stupid, of course," confessed Alice. "But don't we want Spain on our side?"

"That's not the question," replied Mister Acheson. "The Cominform is trying to overthrow Tito."

"I thought the Cominform was trying to overthrow Franco, too," remarked Alice.

"REALLY, ALICE," complained Mister Acheson. "You weary me. You haven't the slightest conception of statesmanship. Try to understand—Tito has a pretty good army."

"So has Franco," said Alice.

"What's that got to do with it?" inquired Mister Acheson. "The point is, we need Yugoslavia to help keep Stalin from overrunning Europe and controlling the Mediterranean."

"I'm not good at geography," admitted Alice, "but isn't Spain on the Mediterranean?"

"Alice," said Mister Acheson firmly, "this has gone quite far enough. I can't explain if you keep changing the subject."

"Very well," said Alice, rising. "Goodbye, Mister Acheson. I don't suppose I'll ever see you again."

"Oh!" exclaimed Mister Acheson. "Why, Alice? Where are you going?"

"Back to Wonderland," replied Alice.

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If You Are Asked

Continued from page 1

got it, since the Catholic Church had the Bible all to herself for 1200 years. They accepted this Bible without question, yet if the Catholic Church had wanted to have added to the Bible, removed what it pleased from it, and changed it to suit its doctrine and policy.

If the Catholic Church were, during the Middle Ages, what Protestants are taught about it, certainly would have done that. The original texts of the New Testament have long been lost and, therefore, there is no possibility of any Protestant scholar comparing any version of the Protestant Bible with the original for the inspiration, the accuracy and

even the genuineness of each book in the New Testament. They depend entirely on the authority of the Catholic Church.

The professor continues:

"I think (as it appears from your Catholic literature) that it is not understood that the principal Protestant denominations do not disagree on fundamental doctrines—that is, they are not heretics as Catholics maintain, but merely differ on forms and interpretations of minor doctrines. Though as Catholics truly maintain, there are very many denominations, these do not imply that there is any wide difference of opinion on essential doctrines."

Doubt Fundamentals

The professor is wrong here also. While the "Confessions of Faith" drafted by the original Protestant Churches—Lutheran, Calvinistic and Anglican—theoretically accepted the creeds and the teachings of the first seven Ecumenical Councils, all presided over by the Pope or his legates, even when they were held in the eastern cities of Constantinople, Ephesus and Chalcedon, they certainly have modified their teaching since that time, resulting in the formation of hundreds of daughter-sects. But even if all the sects officially taught the "fundamentals" of the Christian faith, only a small percentage of the clergy-men, who actually do the teaching, accept them in practice.

A few years ago Professor Betts of Northwestern University took the trouble to send a questionnaire to 800 ministers of 22 denominations to ask them, point-blank, whether they believed in the Resurrection of Christ, the Inspiration of Holy Scripture, the existence of Hell, the necessity of Baptism, the Bible doctrine of Original Sin, and a dozen other questions. Then the professor classified their answers, which disclosed that many of them denied these "fundamental" teachings of the Christian Church, and a very great percentage entertained doubts concerning them, some of them even doubting the divinity of Christ.

The professor also had this to say in his letter:

"However, in all churches there are those who have opinions of their own, and there is no way of making all men think alike (though it was attempted in the Middle Ages by the Catholic Church), yet you will doubtless be forced to admit that many of the Communicants of the Catholic Church know very little of the Bible, just, as in many cases, that criticism can be made of some Protestants.

Catholics, as well as Protestants, may have "opinions of their own" on everything which is not of faith. In His last words Christ ordered His Apostles to teach men "to observe all things whatsoever I have commanded" (Matt. XXVIII, 20). Concerning such things, of course, we may not have opinions of our own, or we are rejecting Christ's own authority and His right to "command."

Christ never intended to leave to the individual the right to figure out "religious doctrine" for himself. When He said "He that believes not shall be condemned" (John III, 18), He certainly meant that everyone had to believe all that He taught and not merely believe His divinity.

If Christ was divine, He could not have taught error. St. Paul called "accursed" any one who would preach a different gospel from what He preached (Gal. I, 8). Hence we may not have "opinions" of our own in relation to such matters. And we are bound to have only opinions unless we recognize an authority in a universal Church, to which Christ said "He who hears you hears Me" (Luke

X, 16); and to which He said "He who will not hear the Church let him be to thee as the heathen and the publican" (Matt. XVIII, 17).

He said "You shall know the truth and the truth shall make you free" (John VIII, 32). But how could we "know" the truth except on an authority charged with a commission to teach in His name? When we do not know the truth we are slaves to error, and that is why Christ tells us "the truth shall make you free."

Devotion To Mary

Then the Professor refers once more to the practice of Catholics to ask the invocation of the Virgin Mary and of the saints. He writes: "Nevertheless, in all fairness you must be compelled to admit that the chief reason for the division is that the doctrine of the mediation of the Virgin Mary and of the Saints was not part of the belief of the early Church from Apostolic times until after the Council of Nicea in 325 A.D. We find such doctrines are directly contrary to the words of our Lord Himself Who declared that none could come to the Father save by Him (St. John XIV, 6)."

If the gentleman has been a regular reader of these pages, he must have found the answer for that objection many times.

Catholics do not believe in the mediation of the Virgin Mary and of the saints in the same sense that they believe in the mediation of Christ. Every official prayer of the Church is directed to God "through Christ our Lord."

When they pray to the Virgin Mary they merely ask her to intercede with her own divine Son, the "one mediator between God and man by redemption" (1 Tim. II, 5).

Did not Christ tell us that when two or three are gathered together in His name He is in the midst of us (Matt. XVIII, 20)? Whom could we gather together with us in prayer who would make our prayer more powerful than those who are already in Heaven with God, namely, Christ's own mother and the saints.

There is no conflict between the Catholic practice and the words of Christ "None can come to the Father save by Me" (John XIV, 6). He redeemed us and, therefore, merited for us all the grace we need for salvation. We hardly need to tell the professor that we can reject that grace and misuse it as most people do very frequently. We assume that the professor has, at times, asked others to pray for him, but he did not imply by that that he requested them for his salvation. There is a difference between mediation by intercession and prayer and meditation by redemption. It is only in the latter sense that St. Paul refers to Christ as "the one mediator." If he will read the very next verse he will find that out because it reads "Who has redeemed us" (1 Tim. II, 6).

A Thought For The Week

Continued from page 1

Therefore as the Church closes her Ecclesiastical Year on this Sunday and begins a new one next Sunday—the first of Advent—resolve to do what you, at the point of death, would with all your heart wished to have done. Do not procrastinate because it may be fatal.

The destruction of Jerusalem, which is foretold in this Sunday's gospel, is a figure of the destruction of the world. Jerusalem's destruction was complete, and in fulfillment to the letter of Christ's prediction. His prediction about the destruction of the world and the call of everybody to judgment will also be fulfilled. In fact Christ closed his own prediction with the words "Heaven and earth shall pass away, but My word will not pass away." He did not refer to the Heaven of the blessed, but the material heavens, the sun, the moon and the stars. They will all pass away, but His prediction concerning the end of the world and His judgment and the consequences of our good or evil lives will take place with the greatest certainty.

Universal Church

Upon all truth Christ's temple stands; Wide open to all men it lays, All power of heaven it commands, And Christ is with it all the days. No force can close that open door Till time itself shall be no more. —Francis P. Donnelly, S.J.

Our Weekly Chat With You

Continued from page 1

nounced by an Archangel from Heaven. The people seemed to be astounded, and one of them arose to ask whether the gentleman was actually reading from a Protestant Bible. When he assured him that he was, he also told the audience that he had not finished yet, and that he wanted them to follow him as he read about Mary's visit to her cousin, St. Elizabeth, who, under the inspiration of the Holy Ghost, called her the "mother of her Lord." Then he read Mary's Magnificat, also chanted under the inspiration of the Holy Ghost, declaring that "henceforth all generations shall call me blessed" (Luke I, 48).

The same person who had asked whether he was reading the Protestant Bible said to the minister and the congregation: "It looks as though the Catholics are the ones who are following Holy Scripture and not we."

Since the whole congregation became interested, the Catholic gentleman walked up to the rostrum, and frankly pointed out to them how they had been reared in prejudice, and to actually dislike her whom God called "blessed among women," the mother of the Savior, whom they eulogized so warmly.

Then he questioned the one who delivered the lecture to a degree that he convinced the entire audience that they were listening to an imposter.

That chapter of St. Luke makes clear which religious group is on the right side of Christ and of Mary. Does not disrespect shown Mary reflect on her own Divine Son? The royal Prophet tells us that the Lord Himself "honors His friends exceedingly." If Mary, under divine inspiration, foretold that all generations would call her blessed, and if, as a matter of fact, only Catholics have called her that, all through the centuries, then they must be the generation which God recognizes. If she was the only creature immaculately conceived, then approaching the Sacred Heart of Jesus through her Immaculate Heart is a reasonable way. If she was immaculately conceived it was not necessary for her to die. Hence the doctrine of the Assumption of her body into Heaven after her death, which she herself willed in imitation of her Son, seems exceedingly reasonable.

If Christ came into the world through Mary, then the Fatima message calling on the world to return to Christ through her, seems most plausible.

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If Christ, in His last words on the cross, bequeathed her to us as our Mother, then it is our duty to honor her, to love her, and since she was the sinless one, to imitate her.

If you are in the least manner chivalrous, you should come to the defense of Mary against the silly prejudices which prevent her acceptance by non-Catholics, and be a devoted client and a humble seeker of grace through her. Mean what you say when you ask her to pray for you "now and at the hour of your death."

Sincerely yours in Christ, THE EDITORS.

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Home and Family Page

Last Week Of Church Year

Time To Take Inventory

M. D. AMATOR

"For there shall be great tribulation, such as hath not been found from the beginning of the world until now, neither shall be; and unless those days had been shortened, no flesh should be saved." Matt. 24, 21-23.

NEAR the close of the fiscal year every business man takes inventory of his stock. Then he plans for the coming year. Today the Church in her liturgical offices does likewise. As a kind and loving Mother, she is solicitous for every member of her family, the Mystical Body of Christ. With scriptural texts referring to the end of time, she reminds us to take inventory of ourselves, our families, and the souls of those under our care.

In the Epistle of the Mass, the great apostle, St. Paul, exhorts us so to live that we may be pleasing to God, and bring forth many good works that our sins may be forgiven and that we may learn to bear all trials with patience and joy. This is a big order. But Paul knew what he was asking, for he himself had lived every word thereof.

Proceeding to the Gospel of the Mass, we find ourselves face to face with Christ's own dictum of the dire events that are to come. "He that readeth, let him understand." Then as is recorded by St. Matthew, Christ relates some of the terrible tribulations that are to come upon all mankind. He goes so far as to assert that "unless those days be shortened, no flesh shall be saved."

"The Church in reading these words to her children today would have them prepare now, while there is still time. The collect is a petition for forgiveness of sin, the first requisite for eligibility to receive grace: 'Absolve, we beseech Thee, O Lord, the sins of Thy people; that we may be delivered by Thy goodness, from the bonds of sin which by our frailty we have committed.'"

Following forgiveness, the Gradual proceeds to: "In God we will glory all the day..." And the Offertory, "From the depths I have cried out to Thee, O Lord; Lord, hear my prayer." The entire story is one of soul-inventory-taking: First, a thorough house-cleaning; then the adornment with good works, prayer and penance. Thus would holy Mother Church have her children prepare themselves this last week of the ecclesiastical year in order to be fittingly disposed to begin next week the holy season of Advent.

Saints Point The Way

The saints whose feasts occur today have shown us how to live the liturgy as discussed above. Both St. Sylvester and St. Leonard of Port Maurice taught penance by example as well as by word.

St. Sylvester was converted at the sight of a funeral. Suddenly he exclaimed, "I am today what this man was, and one day I shall be what he is." Immediately he left all, and retired into a desert to devote himself to penance and meditation. Later, by divine command, he became the founder of a large order, the Sylvestrines, who follow the rule of St. Benedict.

His life of severe penance and mortification neither injured his health nor shortened his life, for he lived to the ripe old age of 90 years. Does not this confound our modern life of ease and comfort? True it is, as scientists have said, that more people die from over-eating than from fasting.

St. Leonard wanted to become a physician, but God called him to the priesthood. He joined the Franciscan Order, and became a

most exact follower of the great St. Francis in his life of prayer, penance and continual mortification. His love for the Blessed Virgin knew no bounds. Soon he became famous as the most outstanding defender of the Immaculate Conception of the Mother of God, though this was in the first half of the eighteenth century, fully a hundred years before the dogma of the Immaculate Conception was

proclaimed. Both by letter and by preaching he spread this devotion to Mary everywhere. Forty-four years of his life he spent in giving missions and retreats. Can you imagine his saying anything different from what our good bishops and priests today are constantly urging upon all the faithful: prayer and penance.

Were St. Sylvester and St. Leonard living today they would urge

Make The Spirit Last

Every Day Can Be 'Thanksgiving'

CECILIA WADE

THE feast of Thanksgiving does something very special for the large family that gathers at our groaning "board." It does something no other feast quite accomplishes. It does away with all petty bickering.

I hasten to add that by "family" I mean aunts and uncles and cousins in all stages of infirmity, childishness, adolescence, and just plain—wup! I almost used one of great-grandfather's pet expressions: Family censorship is not always as rigid as our editor's, reason being that great-grandfather is a law unto himself. He is a good old man, but he believes in calling a spade a shovel every time, and he never heard of such niceties as "intestinal fortitude." There, I think that will give you the idea without getting me in trouble with the editor.

Any family that boasts large numbers in all stages of their journey through this life will admit, if it is honest, that there are dozens of trifling little "sore spots" in the relationship. For instance, Aunt May and Aunt Bertha both claim the original version of that wonderful spice cake that always graces our family feast table. We have learned not to meet

ily the source of the spice cake. (Great-grandfather sometimes remarks at other times that it's a wonder those two women don't have ulcers from fighting over that spice cake, not from eating it.)

The married cousin gives thanks for his three sweet little girls, and in so doing he finds himself so greatly blessed that he does not give a thought to the boys in the other cousins' families. The aunt who diets gives thanks that she isn't any heavier than she was a year ago, and reaches for a second helping along with the rest—just this once. The extra food helps her disposition, too.

But you get the idea. If it works on Thanksgiving Day why wouldn't it work every day? The answer is—it would. I don't advocate in-

every family to unite in prayer, to attend Holy Mass and receive Holy Communion daily if possible, to make every sacrifice to avoid sin, and to fulfill most faithfully the duties of their state. Can't you hear St. Leonard and St. Sylvester calling, "Wake up! Take inventory now! The time is shorter than you think! Tomorrow it may be too late!"

Requesting Your Help:

Note: All readers who are members of, or who know of large families (eight or more children), are requested to send the names and addresses of same to the author of above article, in care of Our Sunday Visitor, Huntington, Indiana. These persons will not be put under any obligation. Your name will not be mentioned. The purpose is solely for some research in home and family life.

viting all the relatives in every day, of course. Just count your blessings in your own individual family. Give thanks for all the good things, and God will help you forget the bad things.

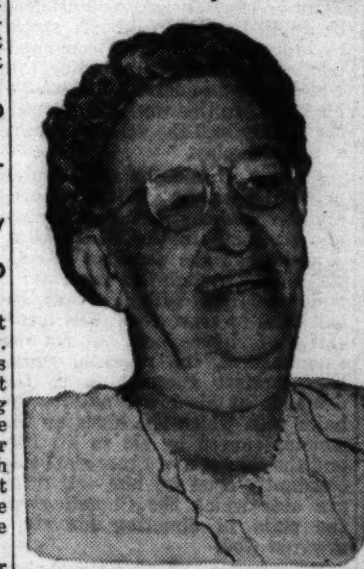
And... since the world is full of families... world peace begins with peace in these!

A Brief High Mass

The angel's gloria echoing rings
Through collect, gospel, creed divine;
To incensed altar preface brings
The consecrated Bread and Wine.
Our Father make all pure and good
To welcome home our heavenly food!
—Francis P. Donnelly, S.J.

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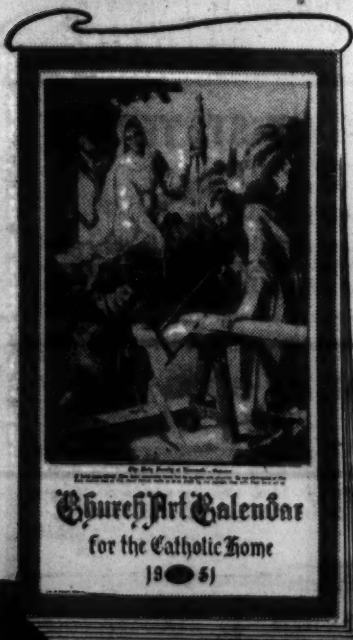
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Notre Dame, Ind.—Major tournaments in twelve states will be the feature of a 200-contest schedule this year for the varsity debating team at the University of Notre Dame. Road trips for the speakers will cover more than 8,000 miles, including visits to Tennessee and Florida for the first time in Notre Dame debate history.

According to Leonard F. Sommer, Assistant Professor of Speech at the University, and coach of the debating team there, tournament activities have already begun. By the end of November, Notre Dame students will have taken part in 44 competitive debates. At least 20 exhibition debates are also planned in the near future for local community clubs and fraternal organizations.

Senior William Carey, of Pittsburgh, Pa., will again act as team captain for the Arguing Irish. Last year, Carey was named the best individual collegiate debater in the country at the West Point Invitational tournament, besides leading the Notre Dame debaters to top position in the Boston University tournament. He is expected to be the mainstay of the squad this year in their journeys to Texas, Virginia, Illinois, Florida, Tennessee, Wisconsin, Nebraska, Minnesota, Ohio, Massachusetts, Iowa, the District of Columbia, and various parts of Indiana.

The topic for discussion for the 1950-51 season is "Resolved: That the non-Communist nations of the world should form a new international organization." Notre Dame's fall debate squad this year includes 14 students.

Nurses Elect Nuns

Vicksburg, Miss.—(NC)—Sister M. Remigius, of Mercy Hospital-Street Memorial was elected to the board of directors of the Mississippi State Nurses' Association, and Sister M. Columkille, R.S.M., president of the Warren County Nurses' Association was elected treasurer of the Mississippi State League of Nursing Education. The elections took place when both groups held annual meetings in Biloxi.

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Wednesday

- 6:45 One Man's Family (Mon. thru Fri.)
- 7:00 Halls of Ivy America's best known mythical college
- 7:30 Great Gildersleeve A laugh a minute
- 8:00 You Bet Your Life Groucho Marx show
- 8:30 District Attorney The law triumphs
- 9:00 Big Story Another Great News Story
- 10:00 News and Sports (Nightly)

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Family Rosary Crusade Posters



Keeping the objectives of the Family Rosary Crusade alive are the students of St. Stanislaus School in East Chicago. Pictured with the poster display are, left to right, William Kozowski, Patricia Ozelie, Lillian Krause and Carol Mazur with the Rt. Rev. Msgr. Julian Skrzypinski, pastor.

1,295 DP's Welcomed

Boy, 4, Expelled By Dutch As A Political Undesirable

New York—(NC)—With the unusual distinction of having been "expelled" from Holland as a "political undesirable" at the age of four, Tomas Stadler, a Czech displaced person, arrived here among 1,295 DP's from Europe aboard the International Refugee Organization chartered transport, Gen. W. C. Langfitt.

The boy came here with his father and mother, Mr. and Mrs. Beno Stadler, and his five-year-old sister, Ilva. They will make their home with Mrs. Stadler's uncle, John Batha of Bayside, N. Y. The family was sponsored by War Relief Services—National Catholic Welfare Conference.

Mr. Stadler, 32, said in 1948 he was discharged from his job with the Czech Ministry of Industry for political reasons as the communists began to grab power. The Stadlers entrusted their son to friends, who took him to Holland as a Dutch boy, while other friends smuggled their daughter into Munich, Germany, the father related.

Mr. and Mrs. Stadler bided their

time until they were able to take a "seven hour walk" across the Czech border into Germany. The task of reunion started. It was easy to bring the daughter back into the family fold, but there were complications about the son. Lacking entry permits, the Stadlers were unable to go to Holland to get young Tomas, but a sympathetic Dutch Consul heard their story and came up with the idea of having the boy expelled as a "political undesirable." The Stadlers agreed. At a pre-arranged time, an automobile complete with Dutch policemen rolled across the Dutch border into Germany and "expelled" young Tomas straight into the arms of his parents.

War Relief Services—N.C.W.C. also disclosed that a couple aboard the ship were sort of "rookies" for Bob Feller, famous pitcher of the Cleveland Indians baseball team. They are Stanislaw and Helena Smolinski, Polish DP's, sponsored by Mr. Feller with jobs at his Gates Mills, O., home.

Rosary Crusade Awards



The Rev. Joseph McAllister, C.S.C., pastor of St. Patrick's Church, South Bend, is pictured presenting Rosary Contest prizes to students of St. Joseph's Academy. Left to right: Catherine Reckelman, poster winner; Joan Klingbeil, senior essay winner; Barbara Schultz, junior essay winner and Esther Dubala, freshman essayist.

South Bend Deanery Catholic Nurses List Fall Activities

South Bend—During the fall months, members of the South Bend Deanery of the Fort Wayne Diocesan Council of Catholic Nurses have attended programs of an educational, religious and social nature. At the first meeting, slides and talks were given on the Community Chest, its function, ways and means of operation and its benefit to the community. In October, plans were completed for the Eucharistic Holy Hour.

Officers for the year are: Joanne Guendling, president; Margaret Monhaut, vice president; Mrs. Francis Dolgos, secretary; and Germaine Lockmandy treasurer. The spiritual director is the Rev. Joseph McAllister. Members of the board of directors are Mrs. Mary Kempner and Mrs. Berniece Leyes. Chairmen of the standing committees are: Ways and Means, Betty Laves; Spiritual, Augusta Hoerstman; Program, Eleanor Kellogg; Nominations, Marge Hoffman; Membership, Mary Kempner and By-Laws, Margaret Monhaut.

Catholic Literature Club To Hold Meeting On Saturday, Nov. 25

Fort Wayne — The Catholic Literature Club will hold its next meeting at the home of Catherine Nolan, 4517 Tacoma street on Saturday evening, November 25. Mae McCarthy will be assistant hostess. Lucy King is president of the group.

The program for the meeting includes: A paper on "The Assumption Declared a Dogma of Faith" which

Coming Events

Fort Wayne
November 26 — Benefit party sponsored by the Ladies Rosary Sodality in St. Andrews' hall, 2610 New Haven avenue at 8:15 p.m.

Fort Wayne
December 15 — Catholic War Veterans, Precious Blood Post 679, first annual benefit ball, Prom Terrace, Lincoln Highway, 9:00 p.m.

Third Order To Meet At St. Peter's, Fort Wayne

Fort Wayne — The St. Charles Fraternity of the Third Order of St. Francis will meet in St. Peter's church, November 26 at 3 p.m.

The Rev. Father Raphael, O. F. M., Cap., spiritual director of the fraternity, will preside. Instruction period for movies will follow the meeting.

will be given by Loretta King. Louise Schnelker will present a paper entitled "The Assumption in Art." "The Assumption in Poetry" will be the topic of the paper to be read by Mary O'Dowd.

WOWO
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THURSDAY

- 9:00 a.m. Welcome Travelers with Tommy Bartlett (Mon. thru Fri.)
- 10:45 a.m. Dave Garroway (Mon. thru Fri.)
- 1:30 p.m. Live Like A Millionaire
- 7 p.m. Aldrich Family
- 7:30 p.m. Father Knows Best
- 8 p.m. Dragnet
- 8:30 p.m. We, the People
- 10:15 p.m. Lonesome Gal (Mon. thru Fri.)

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The Child: Citizen Of Two Worlds

Continued from page 9

accountable to God for his thoughts, his speech and his actions. His home training must reinforce this teaching in every practical way. He should be held to strict account for the performance of chores and tasks which are given to him by his parents. He must be made to see that each member of the family has a part to play in the service of God by carrying out an assigned role.

Part of the boredom affecting our society today is due to the unsound separation which has developed between work and spiritual growth. The concept of work as a means of furthering sanctification has largely been lost. It remains for parents to recover that concept and apply it to the child's daily experience. From the consciousness that even the smallest household task when faithfully carried out draws him closer to God, the child will derive a continuing motivation for relating all that he does to God. And thus every task, no matter how trivial or menial, can take on a significance which will yield rich spiritual returns.

In this way the child will have learned at home a great lesson which will make it easier for him to adjust to the demands of school life. As he takes his place in that larger community, he will do so as a responsible individual. He will see his homework, his attention in class and his participation in school activities as part of the same divine plan learned in the home, whereby each action has its significance in God's eyes. Being mindful throughout his daily life of the supernatural value of his actions will be a safeguard against the careless performance of any duty. The greater his talent, the more he will be conscious of his obligation to serve God by a right exercise of it.

If the child is constantly aware that his time and his talents belong to God he will want to use them properly and will avoid those harmful associations and pastimes which frequently lead to juvenile delinquency. This implies however that adequate recreational facilities and opportunities for the development of his interest in hobbies, games and other activities are available so that his considerable energy can find wholesome channels for expression.

The spiritual helps which the child has for deepening his sense of responsibility must not be neglected. Parents should encourage

the practice of nightly examination of conscience and weekly confession. The child who goes over his thoughts, speech and actions at the end of each day, seeking out what has been displeasing to God, will gradually develop a sensitivity to God's claims upon his life. The practice of weekly confession will make him conscious of the manner in which he has misused his time and talents. It will heighten in him that sense of accountability to God which is necessary if he is to show proper contrition for his failings and proper amendment for their correction.

Sense Of Mission

In learning the valuable lesson that he is accountable to God for the use of his time and talents the child will acquire not only a sense of responsibility, but a sense of mission as well. For his religious training will remind him that his future happiness lies not in the indulgence of selfish desires, but in the complete dedication of his whole personality to God's service. "I am come to do the will of Him who sent me." This must be the keynote of the child's mission in this world. For him the Will of God must come to be more important than any personal consideration. Only when he masters this truth will he be given to see how all things, even disappointments and setbacks, can serve a useful purpose in the service of God.

Since everyone is not called to serve God in the same way or in the same capacity, there is need for great care to be exercised in the child's vocational guidance. Otherwise, aimlessness in his training will leave him without permanent direction for his talents and aptitudes. Parents and teachers must help him to choose and to follow a calling for which he is fitted and in which he can best serve God. A deeper awareness in the child of his mission in life will do much to reduce the shocking waste of time and energy which characterizes so many of his formative years today.

Among the boys and girls of our land, God has destined some to carry on the work of His Church for the salvation of souls. To these He has given a religious vocation. Here indeed is a challenge to the generosity of American parents. If in all sincerity they have impressed upon their child that he has a mission in life to do God's Will, they, in turn will want to cooperate with that Will and aid in its fulfillment. God's claims

are prior to every human consideration. If He calls the child to His service, parents should not shrink from the sacrifice often entailed by such a call. The pain of

severing home ties will be more than offset by the spiritual joy given to those who labor in the Vineyard of the Lord.

Earthly Trinity

A faith divine must guide the mind
And hope the faltering footsteps guide;
The gold of charity must be minded
If men with men will still abide.
Belief and trust and mutual love
Are Shadows faint of Three above.
—Francis P. Donnelly, S.J.

Little Carol met the minister as she came out of a drugstore with an ice cream cone. "Why didn't you give your money to the missions?" asked the minister. "Oh," she replied, "I figured out a better way. I buy the ice cream cones and let the druggist give the money to the missions."

In emphasizing the supreme importance of religion in the spiritual development of the child, we are but applying to the circumstances of today the eternal principles which the Church received from her Divine Founder. For nineteen centuries, the Church has lingered lovingly over Christ's tribute to the child: "Suffer little children to come unto Me and forbid them not; for of such is the kingdom of God." It remains for all who have care of the child to recognize the implications of that tribute. Not only must he be taught that he is a responsible citizen of this world, but it is the great vocation of his teachers to show him that he has citizenship also in another world—that which lies beyond with God whose kingdom is constituted of children.

To The Point

T. J. McINERNEY

Some people think they're magnetic because everything they touch is charged.

The trouble with building castles in the air is that they are usually heavily mortgaged.

Half of the people who contribute to Sunday collections spend their time wondering what the other half give.

Adherence to a diet is simply a matter of mind over platter.

Housewives sometimes experience difficulty convincing butlers of the error of their weight.

Psychiatry is common sense dressed up in striped trousers.

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THE DIVINE WEAVER, by a Poor Clare. Engaging verses—something for everyone, 64 pp., \$3.75
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Alerding House Installs Officers At Board Meeting

Gary — The officers of the Gary Alerding Settlement House, recently elected and installed, took over their posts officially at the regular monthly board meeting held last week. John Ligda, president, was in charge of the meeting. The other officers are Mrs. Ben Chris, vice-president; Michael Gondell, treasurer; and Mrs. Carl Penovich, recording secretary.

The newly elected board member introduced at the meeting was George Molchan. Another new member added and introduced to the board was Mrs. Andrew Martin, who is Charities chairman of the N.C.C.W. of the Gary Deanery. Mrs. Martin holds her office on the Alerding Board by virtue of her N.C.C.W. office.

A letter from the Most Rev. Leo A. Pursley, D.D., Auxiliary Bishop of the Fort Wayne Diocese was read. He congratulated the director and board of directors for having been eminently successful in their work at the Settlement House, and stated that he would visit the House at the earliest opportunity. A report was made by the House Committee chairman, Julius Rupp that the extensive repairs on the roof and the painting of the exterior of the building were completed. Mr. John Ligda reported on two recreational conferences he attended at Indianapolis and Columbus, Ind., respectively. He stated that the theme of the conference was the need and value of super-

Autographs Book For Students



Miss Rosalind Murray, center, English authoress and lecturer, autographs a copy of her book, "The Good Pagan's Failure," for students of St. Mary's college, Notre Dame. Miss Murray, daughter of the classical scholar and humanist, Sir Gilbert Murray, former professor at Oxford university in England, addressed faculty and students on the place of the Christian religion in life. She is a convert and is making her first visit to the United States. Left to right are Patricia Finch, kneeling, Leachville, Ark.; Mary Sydlowski, Chicago; Patricia Guran, Sleepy Eye, Minn.; Miss Murray; Patricia Miller, Aurora, Ill.; Helen Kuhn, and Sally Warner, both of Chicago.

vised recreational centers and programs as a positive means of stemming youthful delinquency. He also mentioned that attractive and clean recreational facilities brings on not only good attendance but orderliness and respect for property.

Another item of business was the appointing of chairmen for the various house committees and members to these committees. In charge of refreshments were Mrs. Ben Chris and Mrs. George Paton.

'Speed-Reading' Notre Dame Students Halve Study Time

Notre Dame—Thirty students at the University of Notre Dame may be able to cut their study time in half, thanks to a group of "speed-reading scholarships" accepted by the university.

Presented by the Foundation for Better Reading, located in South Bend, the scholarships provide 20 hours of free instruction and scientific practice in good reading habits. The course will be spread out over four weeks and arranged to fit into each individual student's class schedule. According to officials at the foundation, the course is designed to double each student's reading speed while maintaining clear comprehension.

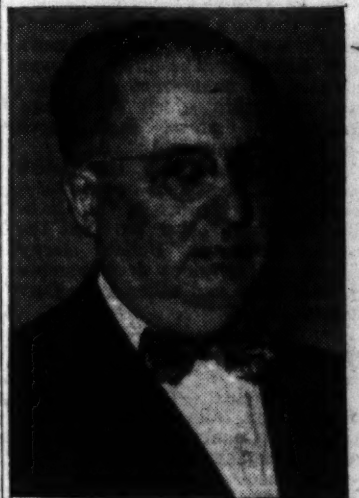
The principle of the reading course is that most adults have never learned to read properly. Instead of seeing whole phrases at once, their eyes jump irregularly from word to word—or even from letter to letter. Furthermore, lots of people have formed the habit of stopping to re-read lines instead of gliding along smoothly without pauses.

One apparatus trains the student to read off groups of numbers which are flashed on a screen for speeds down to only a hundredth of a second. The number

of the digits is increased gradually, until he has become accustomed to reading a whole line of figures at one glance. Another machine prevents re-reading by sliding a panel down across the pages of a book as the student reads each line.

Since the scholarship program was announced two weeks ago, more than 250 Notre Dame students have applied for the grants. The thirty men selected were chosen to represent freshmen, sophomores, juniors, seniors and graduate students from all five colleges of the University, and of all aptitude levels.

School Board



Joseph A. Luckey, member of Holy Angels Church, Gary, has been appointed to the Gary School Board by Mayor Eugene H. Swartz. At present a member of the board of trustees of the St. Thomas Council Knights of Columbus, Mr. Luckey has served as president of his parish Holy Name Society and is active as member of the Usher Society. His civic activities have included membership of the Rent Control Board in the Gary and Hammond Division; the Gary Community Chest and the Governor's Safety Committee. He is an employee of the American Bridge Company and is president of the CIO Salary Employees and the Employees Federal Credit Union.

CYO Formed In Huntington Parish

Huntington — Nick Lambros was named president of the newly-organized St. Mary's CYO at a meeting held here last week. Other officers are Rosemary Bir, vice-president; Shirley McIntyre, secretary, and Jerry Landrigan, treasurer.

The Rev. James P. Conroy, associate editor of Our Sunday Visitor, is the group's chaplain.

St. Joseph Students Listed In 'Who's Who'

Rensselaer — Ten seniors from St. Joseph's college have been named by the faculty and members of the senior class to the 1950-1951 edition of Who's Who in American Colleges and Universities.

Indiana students chosen are David Coady and Charles Korba, Kokomo; Walter Johnson, Gary; George Peters, Whiting; John Cummings and William Taylor, Indianapolis.

Completing the list are Robert Braithwaite and Joseph McGrath, Chicago; Edward Tomko, Cleveland, Ohio, and Maurice Shea, Campbellsport, Wis.

Legion Of Mary Retreat At College

Fort Wayne — The Rev. Urban R. Wiethe, O.F.M., will conduct a retreat for young people opening with Communion Mass at 8:30 a. m. Sunday, Dec. 3, at St. Francis college here. The one-day event is sponsored by the Legion of Mary. Reservations should be placed with Connie Jockel (H-26161 or 244 E. William st., Fort Wayne).

Students Named To Offices Of College Freshman Class

Rensselaer — Two students of the Fort Wayne diocese were elected to offices in the freshman class at St. Joseph's College this week. Elmer Molchan, Gary, will serve as secretary and Paul Steigmeier, Fort Wayne, as treasurer. Frank and Desmond Ryan, brothers from Wadsworth, Ill., were elected president and vice-president, respectively.

Makes Honor Roll

Fort Wayne—David Sorg, this city, has been named on the honor roll at St. Mary's college, Winona, Minn., for the first semester of the school year. He is a graduate of Central Catholic high school here.

Excused From School

Tokyo—(NC)—The Ministry of Education has announced that students will not be required to attend school functions on Sunday if such attendance would make it impossible for them to fulfill their religious obligations.

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for Phillips 66

8:30 a.m. Junior
Town Meeting
High School Forum

9:15 a.m. Hi-Angle
School problems
discussed by
students

10:30 a.m. Smilin'
Ed McConnell

12 Noon Farm and
Home Hour

8 p.m. Hit Parade

8:30 p.m. Dennis Day

9:00 p.m. Judy
Canova Show

9:30 p.m. Grand
Ole Opry

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Diocesan Youth Director
Henry Gheon's

Christmas On The Village Square

Our suggestion for your Christmas Play.

1) It's production can be simple. The setting, costuming, lighting can be executed with a minimum amount of work and equipment. And particularly since we suggest only the first two acts we feel that with a little work and lots of spirit, the director, cast and crew can present a really fine Christmas production.

2) It is not a play that MAY work. It is one that has been produced successfully. The Cincinnati CYO did it last year and liked it so well that they are presenting it again this year.

3) We think, if you consider it, you'll find it's pretty special in the way of Christmas plays. It contains a warmth, depth and humanity that much of our Nativity drama lacks. Mr. Gheon shows thru his gypsies that the work of grace is best understood if we are able to see the imperfect nature upon which it has had to work.

But some will say that it lacks DIGNITY. But we point out that the dignity that the gypsies display in their attitude toward themselves and each other — they were able to see that in each of us there is something of the saint, something of Christ. This we believe is an opportunity for a director to work with a worthwhile piece of drama, and at the same time interpret the true meaning of Christmas by enkindling a rebirth of Christ and the Mystical Body in every member of his cast, his CYO and his audience.

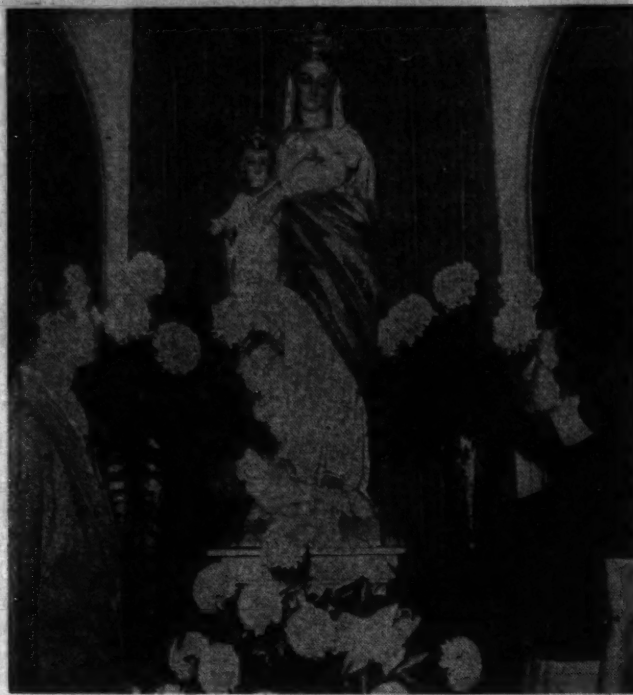
Now if you are convinced to give the play a trial, write to Walter H. Baker Co., Publishers and Agents, 569 Boylston St., Boston 16, Massachusetts, for our copy (75 cents each) and if possible copies for the members of your cast. As noted on the title page, thru the generous cooperation of

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FRIDAY

- 6 a.m. Little Red Barn with Jay Gould and Hilltoppers (daily)
8:30 a.m. Home Forum (Mon. thru Fri.)
10 a.m.—Break the Bank Participation show Bill Slater (Mon. thru Fri.)
11 a.m. Share the Wealth with (Mon. thru Fri.)
9:00 p.m. Life of Riley with Wm. Bendix
9:45 p.m. Hour of St. Francis
10 p.m. News and Sports (nightly)

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South Bend School Statue Blessed



Presented by the class of '51, this statue of Our Lady of Victory was blessed at a ceremony last week in South Bend Catholic high school. The Rev. Francis X. Luzny, C.S.C., Chicago, who was director of the school in 1934 when it occupied the former Pulaski school building at Laurel and Thomas streets, South Bend, dedicated the shrine in the first-floor corridor of the school. Standing by the statue, left to right, are Joseph Gladysz and Lucille Van Overferghe. (South Bend Tribune photo.)

23-Game St. Joe Net Slate Opens With Chicago Nov. 29

Rensselaer—St. Joseph's college will play 23 basketball games during the 1950-'51 season, according to the schedule released by the Rev. Edward Roof, director of athletics.

In the newly formed Indiana Collegiate conference, the Pumas have home-and-home agreements with Ball State, Butler, Indiana State and Valparaiso and a single game with Evansville. St. Joe will also play eight games in the Midlands conference.

Coach Dick Scharf is in his first year at the Puma cage helm. He

the W. H. Baker Co. and Rosary college, CYO groups who present this play will receive royalty concessions. If you plan to present it free of charge your royalty is \$5. If you plan to charge, write your problems to the Baker Co. and they will make a special adjustment.

Invested



John E. Carteaux, member of St. Andrew's Church, son of Mr. and Mrs. Theodore S. Carteaux, was recently invested in the habit of the brotherhood in the Society of the Divine Word at Techny, Ill. He will be known in religion as Brother Leo. Present at the ceremony were the Very Rev. Msgr. H. A. Hoerstman, the parents; brothers Theodore, Robert, Francis; sister Margaret; his grandmother, Agnes Carteaux and Mary Kretz. Brother Leo attended Central Catholic High School in Fort Wayne.

Fort Wayne Girl Seeks TV Talent

Fort Wayne — Mary Ann Steckbeck, this city, is serving as school talent scout for a Cincinnati television show. A junior at the College of Mt. St. Joseph-on-the-Ohio, Miss Steckbeck is a graduate of Central high school here.

guided the St. Joe football squad for four seasons beginning in 1946.

The schedule:
Nov. 29—Chicago U.
Dec. 2—Indiana State
Dec. 4—Loras
Dec. 6—at Evansville
Dec. 10—at Loras
Dec. 11—at St. Ambrose
Dec. 16—St. Norbert
Dec. 19—at Wabash
Jan. 9—Butler
Jan. 11—at Lewis
Jan. 13—at Valparaiso
Jan. 16—at Eastern Ill.
Jan. 20—at Indiana State
Jan. 27—at Ball State
Feb. 3—Ball State
Feb. 5—at De Paul
Feb. 7—St. Ambrose
Feb. 10—at Chicago U.
Feb. 13—Wabash
Feb. 15—Valparaiso
Feb. 17—at Butler
Feb. 22—at St. Norbert
Feb. 27—Lewis

Alerding Youths Visit Chicago Youth Center

Gary — Last week the entire Youth Council of the Gary Alerding Settlement House, together with their director, the Rev. James Cis and six board members visited the Marillac Social Center in Chicago.

The Marillac Social Center is a Catholic Recreation Center in charge of the Daughters of Charity of St. Vincent de Paul.

The trip was made from an educational point of view. The youth Council members were interested in seeing and observing the youth program. The board members again were interested in the building, its recreational equipment and facilities. The tour of the Center proved to be very interesting and educational. The board members furnished the transportation.

Fort Wayne CCHS Students Recognized

Fort Wayne — Sixty-eight students were on the honor roll for the first semester at Central Catholic high school. The honor roll included 13 freshmen, 21 sophomores, 13 juniors and 21 seniors.

Four members of the Shamrock staff, Rose Marie Hart, Judy Blume, Dorothy Miller and Kay Chamberlin, were in Chicago to attend the National Scholastic Press association conference held at the Stevens hotel.

Huntington Catholic Beats Monmouth, 51-43

RAMON SCHMID

Huntington Catholic Ramblers' fans got a scare when the Monmouth Eagles got off to a fast start in their game November 17. However, the Rams came back in the third quarter to take the lead and go on to win 51-43.

The half-time score was 31-27 in favor of the Eagles. High scorer for the Ramblers was Dick Shores with 17 points.

On November 21, the Ramblers met their first defeat of the season when they were dumped by Huntington Township, 45-41.

Extra Points

Last Week's Results

Villanova 29, Boston College 7
Detroit 20, Oklahoma A & M 13
Lewis 27, St. Joseph 12
Fordham 26, Temple 21
Georgetown 21, Holy Cross 14
John Carroll 33, Baldwin-Wallace 25

Indiana 18, Marquette 7
Notre Dame 14, Iowa 14
Santa Clara 9, St. Mary 0
California 13, San Francisco 7
Cincinnati 33, Xavier 20
Dayton 35, Marshall 6
Niagara 27, St. Vincent 7

The average dropped last week when EXTRA POINTS had seven right out of thirteen. We have no excuses. This week might prove equally disastrous.

Last week Xavier went down to its first defeat when they were upset by Cincinnati 33-20. The other unbeaten Catholic college team, Loyola (Cal.), after an open date last week, puts its string on the line against a hot-and-cold Santa Clara team.

In other traditional contests Fordham plays N.Y.U., Xavier entertains St. Bonaventure and Detroit meets up with San Francisco. EXTRA POINTS' selections are listed in bold face.

Dayton at Chattanooga
N.Y.U. at Fordham
George Washington at Georgetown

Temple at Holy Cross
Niagara at Scranton
Villanova at L.S.U.
Detroit at San Francisco
Santa Clara at Loyola (Cal.)
St. Bonaventure at Xavier U.
EXTRA POINTS' average .643

Notre Dame's captain and center, Jerry Groom, is a stickler for accuracy. Groom played about fifty-nine point-something minutes against Navy in the mud and rain of Cleveland stadium November 4 and press observers were wondering after the game if the Irish center had played the full game. One asked him, "Why no, I didn't play the full game," said Jerry. "I was out for two kick-offs!"

Fort Wayne Central Catholic high school team members dominated selections on All-City football teams selected by newspaper sports writers.

Ben Tenny, sports editor of The News-Sentinel, selected the following C.C. players on his All-City team: Denny Hatfield, senior, tackle; John Becker, senior, center; Phil Ehrman and Acy Chandler, both seniors, halfbacks.

Tenny's second team included the following C.C. players: Raleigh Meyers, end; Bob Bakle, tackle; Don Rushin, guard; Dick Schuler, guard; Herman Kroemer, end; Tom Martone, quarterback; Bob Brown, fullback.

Carl Weigman, sports writer for the Journal-Gazette, named the following C.C. players on his All-City team: Hatfield, Becker, Meyers, Martone, Ehrman and Chandler.

During the first week of December this year, two Notre Dame



students who room together on the Irish campus will exchange positions. The one who has been a spectator during the football season will become an active participant on the basketball court, while the other, who has been playing football will take a seat in the stands. The lads in question are Bob Williams, Irish quarterback, and Marty O'Connor, guard on "Moose" Krause's cage five.

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